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PRACTICAL HANDBOOK

OF THE

URIYA OR O'DIYA' LANGUAGE

BY

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MADRAS CIVIL SERVICE.

Uriya.—Dhīri páṇi pothoro káṭoi.

ଧୀର ପାଣି ପୋଥର କାଟଇ ।



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ERRATA.

1 *read* everywhere á.

p or ñ at the end of a word *read* everywhere ñ.

3, line 3, for ଅମ୍ବା *read* ଅମ୍ବୋ, a mango.

5, „ 22, for “bracelet” *read* “necklace.”

9, „ 1, for “thiá” *read* “thia.”

9, „ 5, for ଅୟସ *read* ଅୟସ áyáso, hardship.

10, „ 5, for “sobdo” *read* “s’obdo,” a noise.

10, „ 9, for “sroddhá” *read* “s’roddhá,” reverence.

10, „ 10, for “bráhmonṣ” *read* “bráhmono,” a Brahmin.

10, „ 21 to 24, for n *read* ñ.

11, „ 4, for “t” *read* “ṭ.”

11, „ 14, for the first y *read* j.

11, „ 14, for the second ṣ *read* ṣ.

12, last line, for the first “so” *read* “s’o.”

14, line 10, for “form” *read* “from.”

17, „ 5, for ମନୁଷ୍ୟ *read* ମନୁଷ୍ୟ, monushyo.

17, „ 7, after “Bholo gotshománe” *read* good trees.

17, „ 13, for “bálika” *read* “bálika,” a girl.

19, „ 1, for ଅମ୍ବେ *read* ଅମ୍ବେ, ámbhe.

30, „ 7, for “tundo” *read* “tundo.”

31, „ 7, for “káhiṅki” *read* “háhiṅki.”

33, „ 2, for “próti” *read* “proti.”

33, „ 4, for “pokhi” *read* “pokhi.”

35, „ 8, for କାଳି *read* କାଲି, káli.

39, last line but one, after ଭଞ୍ଜି *read* କର.

43, line 9, for “disuchhi” *read* “dis’uchhi.”

45, „ 11, for ସାକ୍ଷୀକ *read* ସାକ୍ଷୀକ, sákhiki.

- Page 47, line 10, *for* "soye" *read* "s'oye."
- „ 50, „ 3, *for* "káli" *read* "káli."
- „ 51, „ 8, *for* ଲେଖିବାର *read* ଲେଖିବାରେ, lekhibáre.
- „ 53, „ 3, *for* ବେଲକୁ *read* ବେଲକୁ, beloku.
- „ 53, last line, *for* "s'áloku" *read* "s'áloku."
- „ 56, line 2, *for* ଗୁଲି *read* ଗୁଲି, guli, bullet.
- „ 57, last line, *for* "poko" *read* "póko" insect.
- „ 58, line 1, *for* "hoŋgso" *read* "hongso."
- „ 61, „ 8, *for* ତାଙ୍ଗୁ *read* ତାଙ୍ଗୁ, tángku.
- „ 63, „ 4, *for* "tant" *read* "taut."
- „ 68, „ 8, *for* "tshonre" *read* "ts-honore."
- „ 68, „ 10, *for* ଲୁଗା *read* ଲୁଗା.
- „ 73 and 79, *for* BA'NGMU'LO *read* BA'NGMU'LO.
- „ 75, line 5, insert "huri" before "koli."
- „ 89, „ 2, *for* "Tonkhilá" *read* "Tonikhilá."
- „ 93, „ 19, *for* "gáli" *read* "gáli," abuse.
- „ 95, „ 9, *for* "gótie" *read* "gótie."
- „ 95, „ 16, *for* "rosuniá" *read* "rosuniá."
- „ 111, last line but one, *for* "moro" *read* "móro."
- „ 119, line 8, *for* "Bodogodo" *read* "Bodogodo."
- „ 125, „ 6, *for* "jogyoko" *read* "jógkyoko."
- „ 125, *for* ୨ *read* ୨ Soptomo, &c.
- „ 131, „ 20, *for* "jobábo" *read* "dzobábo."
- „ 133, „ 9, *for* ୧ *read* ୧ pondoro.
- „ 135, „ 5, *for* "ko-pori" *read* "kópori."
- „ 143, „ 23, *for* "rondzángku" *read* "rodzángku."
- „ 145, „ 16, *for* "guli" *read* "guli."

P R E F A C E.

THE chief object which I have had in compiling this Handbook is to supply an existing want in a practical shape, as with the exception of Dr. Sutton's Introduction to Uriya, which was published about a generation ago, there is no book I know of, that will assist the Englishman in learning the Uriya language.

The plan adopted will, it is hoped, smooth over many difficulties, and make the language easy of acquisition by any one desiring to obtain a colloquial and useful knowledge of it.

Uriya, or rather O'diyá, is chiefly spoken in the Districts of Orissa in Bengal, and Ganjam in Madras, but the language is by no means confined to them, and extends over a much wider area of country than is usually supposed. Owing, however, to the countries in which Uriya is spoken being under the rule of three separate Governments, *viz.*, Bengal, Madras, and the Central Provinces, the limits of the language have never been exactly ascertained. Its spoken area is irregular in shape, and extends in one line along the sea-coast from Midnapore in Ben-

gal to Barwah, a small seaport town in Ganjam, a distance of 350 miles. From this point the language strikes inwards, leaving the sea-board free to Telugu, and continues to withdraw deeper and deeper inland, the farther it runs south, until it reaches its extreme limit amongst the Maliahs of Jeypore in the District of Vizagapatam. The language then runs northwards as far as Raigarh in the Central Provinces, and may be said to cease about half way between Sumbulpore and Raipore. It will thus be seen that the Uriya-speaking tract of country resembles a quadrilateral figure of four unequal sides, and contains an approximate area of 60,000 square miles. Amidst the mountainous tracts however of the ancient kingdom of Orissa dwell the wild tribes of Kols, Gonds, Kondhs, and Souras who each speak a language of their own. Their numbers must therefore be deducted in estimating the Uriya population. I append the names of the different Districts in which Uriya is spoken together with their approximate population.

BENGAL PRESIDENCY.

District of Midnapore,	2,000,000
——— Balasore,	770,232
——— Cuttaek,	1,494,784
——— Puri,	769,674
The 29 Tributary States of Orissa,	1,283,309

CENTRAL PROVINCES.

District of Sumbulpore, 1,152,534

MADRAS.

District of Ganjam, 1,000,000
(Two-thirds of the total population reckoned as Uriyas.)

JEYPORE IN VIZAGAPATAM.

Jeypore, in Vizagapatam, 429,513

Total, 8,900,040

Deducting one million as the probable population of the wild Hill tribes, we obtain a total Uriya population of close upon *eight millions*, without reckoning the Uriyas of Calcutta and Chota Nagpore.

The wildness and inaccessibility of the greater part of the country in which the Uriyas live will doubtless account for the backwardness of its inhabitants ; and the small share of attention which their language has hitherto attracted, is rather due to this fact, than to the want of any intrinsic merits of its own.

Uriya is bounded north of Midnapore by Bengali, on the South by Telugu, and on the West by Hindustani. Its distinctive peculiarity is the frequent occurrence of the “ o ” sound, which gives it an accidental resemblance to Italian or Spanish, although I am not prepared to state that this resemblance goes much

further. The practice of representing the first letter of the Uriya alphabet by the English letter "a" is, however, calculated to convey an erroneous impression of this peculiarity. The vowel *ṛ* should therefore be invariably rendered by the letter "o" pronounced short. Dr. Sutton himself admits this when he says that the sound of the Uriya letter *ṛ* is that of "a" in the word "what," but the same sound would in this instance be more correctly rendered by the same word if spelt "wot." Uriya is not a difficult language to learn, but its character is probably the most awkward of Oriental ones, although its alphabet is a very complete one and resembles the Sanskrit. The language is an ancient one, and its literature by no means inconsiderable. Most of its works, however, seem to be identical with the corresponding ones in Sanskrit, and cannot therefore lay claim to much originality. The purest Uriya is spoken in Gumsur, and north of the Rushikuliá river, as owing to Bengali being the official language in Orissa, and its having a considerable affinity to Uriya, the latter seems to have assimilated to it more than to Telugu in the south. The most esteemed author amongst the Uriyas, Upendro Bhondzo, was a Rajah of Gumsur, and although local differences of speech and writing exist, it may be taken for granted that pure Uriya is generally understood throughout the whole of the ancient

kingdom of Orissa. Uriya is also the language into which Kondh and Soura are translated, when evidence in either of those languages is given in the public Courts.

This book consists of five parts :—

1stly.—An Explanation of the Uriya alphabet and the more necessary elements of grammar.

2ndly.—*Practical sentences* in the Roman and Uriya character obtained from natives. If any body wants to learn Uriya, and will master these sentences thoroughly, he will find himself the possessor of a fair knowledge of the language.

3rdly.—Extracts in the Roman character from cases mostly taken down from the lips of the speakers themselves, so as to illustrate the genius of the spoken language, and as an assistance towards acquiring the native style of conversation, instead of a European one.

4thly.—Specimens with translations of the ordinary style of business letters on various topics.

5thly.—The “Níti Kothá,” a small collection of Fables used as a reading-book in schools, and also some useful official terms and the Uriya numerals. An attempt has thus been made to illustrate the three different phases (leaving the poetical one out of the question) *viz.* the *colloquial*, the *epistolary*, and the *prose style* of the language, in what I conceive to be the consecutive order of their importance in

acquiring a useful practical knowledge of Uriya. I have abstained from attempting to give any undue prominence to the grammatical portion, as a mere knowledge of Grammar, however perfect, can no more teach a man to *speak* a language, than a knowledge of the science of music will teach him to play on the fiddle.

Practice in conversation, combined with a parrot-like imitation of the native pronunciation, is the only way to acquire a useful knowledge of any language. Never let the learner lose an opportunity of bringing what he knows into practice, no matter how small that knowledge may be, and with this object in view he must *lay aside all hesitation in speaking*. As a hint I would strongly recommend him always to *read the language aloud*, whether by himself or with a munshi, in order that he may accustom his ear to the sounds and acquire a correct pronunciation. Most people who attempt to learn a strange tongue begin by learning to read and write it. This is, however, a great mistake if their object is to learn to *speak*, as the more natural course is first to acquire a colloquial knowledge and afterwards to learn to read and write. For further remarks upon this subject, however, I would refer the learner to the “Mastery of Languages” by T. Prendergast, Esq., late Madras Civil Service, which is by far the best book upon the subject I have ever read.

With regard to the employment of the Roman character, I must observe that there are at present no means of acquiring an entrance into Uriya without being first obliged to wade through the mysteries, intricacies and uninviting difficulty of the Uriya alphabet. The crabbed hieroglyphics of native languages justify in my opinion any attempt to escape from their thralls, and when it is considered that this great stumbling-block in the shape of native alphabets is sufficient to prevent the greater number of our countrymen and countrywomen in India from ever attempting to learn the native languages, the great usefulness of the Roman alphabet in assisting to overcome this difficulty cannot fail to be recognized by all who consider the subject in an intelligent spirit. In romanising the Uriya character, I have taken all the care I could to ensure a correct pronunciation, and I trust that the arrangement of the alphabet and the explanations given therein will be sufficient to remove any doubts that may be entertained by the learner. One of the greatest advantages of beginning an Oriental language in the Roman character is, that *it enables the learner to make use of the language at once*, and thus encourages him to persevere. As Professor Wilson has however stated that the only trustworthy representation of an Indian word is its native costume, and that it can never be thoroughly nationalised in any other,

I do not advocate the employment of the Roman character with the object of supplanting the native one, but in order to render the acquisition of the latter more easy to all who desire to gain a fair knowledge of the language. I believe, however, that it is quite as possible to acquire a good pronunciation of Uriya with the use of the Roman character, as with its own, provided that the English pronunciation of the Roman letters be discarded, and the German or Italian substituted, and I can advise all European magistrates and others who are required to take down statements in the vernacular, *to do so in the Roman character*. A comparatively slight acquaintance with a language, and a good ear will enable a man to do this correctly, and he will find the practise an excellent one if he wishes to obtain a mastery of the language, besides being more likely to ensure the accuracy of the statements made before him. It is hoped that this book, although professedly for Europeans learning Uriya, may also be found useful to Uriyas learning English. And although the writer is aware that it is susceptible of improvement, yet he trusts that the mistakes are not such as to mar its usefulness.

In conclusion I take this opportunity of calling the attention of Government to the necessity that seems to exist for *the compilation of a more or less uniform series of Handbooks*, adapted to each of

the different languages spoken in India. Competent persons might be selected to compile such a Handbook for every part of the country in which a distinct language prevails, and the Series might agree in its main particulars, so as to go hand in hand with the present collection of District Manuals now in course of preparation. In carrying out this scheme, the object to be attained, viz., a practical colloquial knowledge of each language should be chiefly aimed at, and I think that if this were done, and useless matter excluded, every one would recognize the utility of such a compilation. In many instances the want of such Handbooks to assist in bringing the governors and the governed more into contact, as in the case of so many of the numerous Hill tribes that exist in India, must force itself upon the conviction of all who give the matter their consideration.

The great importance to the administration of a knowledge on the part of public officers of the languages spoken by the people with whom they have to deal, seems to have been, to use their own words, lately prominently brought to the notice of the Government of India, and they have recently called for a general report as to the knowledge possessed by District officers of the less known, and more remote languages (Uriya amongst the number), in consequence of their having reason to fear that

such languages were by no means generally known by officers living amongst the people they governed.

As regards many of the Hill languages, no means of acquiring them from books exists, and the necessity of Government promoting the compilation of Handbooks in such instances is sufficiently obvious, if they wish their officers to possess any real influence with the people, and the material welfare of the country to be developed.

In cases where no written character exists, as in Kondh, it is of the highest importance that the Roman character only should be used and adapted to the language. It is likely that such a course would ultimately have a most civilizing effect upon the wild Hill Tribes by narrowing the gulf that exists between them and the learning of the West.

The issue of the proposed Series might therefore begin with the less known languages and be gradually extended to those better known, for the compilation of which ample materials already exist. With regard to the latter, the only thing which would remain to be done, would be to give the material employed a definite method, and some plan of recognized usefulness, and these details might easily be settled by a properly qualified Committee appointed by Government.

As, however, the mere enunciation of such an idea without a practical illustration of what is in my

humble opinion most required in acquiring a useful knowledge of a language, would not be of much avail, I beg to submit this book to the public as my part of the contribution towards carrying out the scheme, which I have ventured to suggest.

Berhampore, October, 1873.

URIYA ALPHABET.

The URIYA alphabet contains 50 letters. For easy reference the order of the ENGLISH alphabet has been observed.

DENTAL letters should be pronounced by applying the tongue to the teeth.

CEREBRAL letters can only be properly pronounced by turning the tip of the tongue upwards against the roof of the mouth.

URIYA words in the ROMAN character are to be pronounced as in GERMAN or ITALIAN rather than as in ENGLISH, and care must be taken that every letter be distinctly sounded.

It must be noted that the vowel *ə* pronounced like "o" in "not," is inherent in every consonant.

URIYA LETTERS.

Roman Letters.	Initial.		Medial.
A	a	𐤀 has the sound of short "o," and is invariably written so,	—
A'	á	𐤁 is pronounced like á in father,	
B	b	𐤂 pronounced singly as "b," in com- bination as "w,"	—
Bh	bh	𐤃 the aspirate of b pronounced by breathing hardly upon it,	—
Ch	ch	𐤄 softly pronounced like "ts" when not combined with e, i, or í,	—
Chh	chh	𐤅 the above letter aspirated,	—
D	d	𐤆 the dental or soft "d" as in "did,"	—
Dh	dh	𐤇 the above letter aspirated,	—
D̄	d̄	𐤈 the cerebral or hard d̄ as in the word "doll,"	—
D̄h	d̄h	𐤉 the aspirate of the above letter,	—
E	e	𐤊 pronounced both long as in "ale" and short as in "end,"	6
G	g	𐤌 pronounced like the "g" in "gau- dy,"	—
Gh	gh	𐤍 the above letter aspirated,	—
H	h	𐤎 the Uriya aspirate,	—

EXAMPLES.

ଅନେକ onéko, many. ବଳଦ bołodo, a bullock.

ଆଖୁ ákhu, sugarcane. ଆଖି ákhi, the eye. ପାଣି páni,
water.

ବାଟ báto, a road. ଆମ୍ବ ámba, a mango. ଜ୍ୱର dzworo
fever.

ଭାତ bháto, boiled rice. ଭୋଜନ bhódzono, eating.
ଭଲ bholo, good.

ଚିଠାଉ chitáu, a letter. ଚାଲ tsálo, go on. ଚାଉଳ tsáuło,
rice.

ଛତା ts-hotá, an umbrella. ଛେଟା ts-hótá, lame. ଛିଡ଼ା
chhiḍá, standing.

ଦାନ dáno, a gift. ଦେଉଳ deulo, a temple. ଦେବାର
debáro, to give.

ଧାନ dháno, corn. ଧରିବାର dhoribáro, to seize. ଧନୁ
dhonu, a bow.

ଡାଳ ḍálo, a branch. ଡରିବାର ḍoribáro, to fear. ହାଣ୍ଡି
hándi, an earthen pot.

ତାଳ ḍháló, a brass pot. ଡାଲ ḍháló, a shield.

ଏଗାର egáro, eleven. କେସେ kese, who? କେତେ kete,
how many?

ଗଡ଼ goḍo, a fort. ଗୋଡ଼ góḍo, the leg. ଗାତ gáto, a
hole.

ଘେରିବାର gheribáro, to surround. ଘର ghero, a house.
ଘରା ghorá, a nest.

ହାତ háto, the hand. ହାଟ háto, a market. ହାଣ୍ଡିବାର
háníbáro, to cut.

URIYA LETTERS.

Roman Letters.	Initial.		Medial.
H	h	ॐ the Sanskrit "visarga,"	—
I	i	ॐ pronounced short as in "bit,"	ॐ
I'	í	ॐ pronounced long as in "police,"...	1
J	j	ॐ has more frequently the true sound of "j" than the next letter,	—
J	j	ॐ is nearly always pronounced "dz," but combined with "i" or "í," like "j,"	—
Jh	jh	ॐ the above letter aspirated,	—
K	k	ॐ pronounced as in the word "kill,"...	—
Kh	kh	ॐ the above letter aspirated,	—
Ksh	ksh	ॐ is pronounced like "khy,"	—
L	l	ॐ the soft l as in "love,"	—
Ḷ	ḷ	ॐ the cerebral ḷ as in "loud,"	ॐ
M	m	ॐ corresponds to the English "m," ...	ॐ
N	n	ॐ the soft "n" as in "never,"	

EXAMPLE.

ଦୁଃଖ duhkho, sorrow.

ଇଟ୍ଟା ittá, a brick. ବିଲମ୍ବ bilombo, delay. ବିକିବାର biki-
báro, to sell.

ଇଶ୍ଵର ís'woro, God. ଧୀରେ dhíre, slowly. ନୀଳୀ nílí
indigo.

ଯୁଦ୍ଧ juddho, war. ଯେବେ jebe, if, when. ଯିବାର jibáro,
to go.

ଜାଲ dzálo, a net. ଜାଳିବାର dzálibáro, to burn. ଜିଣିବାର
jinibáro, to conquer.

ହାଲ dzhálo, perspiration. ଜ୍ୟୋତ୍ସ୍ନା jhio, a daughter. ଖିଣ୍ଟିବାର
jhinkibáro, to pull.

କରିବାର koribáro, to do. ଶୁଷ୍କ s'ushko, dry. କନ୍ଦ
kondho, a KONDH.

ଖନ୍ଦ khondo, a crop. ଖଣ୍ଡ khondo, a piece. ଖୋଳିବାର
khólibáro, to dig.

କ୍ଷମା khyomá, pardon. କ୍ଷୁଦ୍ର khyudro, mean, petty.
ଅକ୍ଷର okhyoro, a letter.

ଲତା lotá, bramble, scrub jungle. ଲଟା lótá, a brass
vessel. ବିଲ bilo, a paddy-field.

ବିଳ bilá, an ant-hill. ମଳିବାର molibáro, to tread out
corn. ଶୁକ୍ଳ s'uklo, white.

ମାଲ málo, property. ମାଳ málo, bracelet. ଜନ୍ମ dzonmo,
birth.

ନଦୀ nodí, a river. ଭିନ୍ନ bhinno, different. ମନ୍ଦ mondo,
bad.

URIYA LETTERS.

Roman Letters.	Initial.		Medial.
N	n	ᑭ the cerebral ᑭ pronounced nearly as in "naughty,"	—
Ng	ng	ᑭ nasal letter pronounced as in 'sung,'	—
O	ó	ᑭ usually pronounced long,	ᑭ
Oi	oi	ᑭ pronounced as in "hoist,"	ᑭ
Ou	ou	ᑭ pronounced as in the word "out,"... ..	ᑭ
P	p	ᑭ corresponds to the English p,	—
Ph	ph	ᑭ the above letter aspirated as in "up-hill,"	—
R	r	ᑭ corresponds to the English r,	ᑭ
Ru	ru	ᑭ pronounced as in "quadruple,"	ᑭ
Rú	rú	ᑭ pronounced as in "rúle,"	ᑭ
S	s	ᑭ pronounced as in "sorrow,"	—
S'	s'	ᑭ pronounced nearly like the "sh" in "shall,"	—
Sh	sh	ᑭ pronounced as in "shut,"	—
T	t	ᑭ the dental or soft "t," as in "till,"	—
Th	th	ᑭ the aspirate of the above,	
T	t	ᑭ the cerebral t pronounced hard as in "tall,"	—

EXAMPLES.

କଣ kono, what? ପଣା ponoso, the jack fruit. ବିଷ୍ଣୁ
Bishnu, VISHNU.

ବାଂଘୁଳ ବାଂଗ୍ମୁଳ, deposition. ବାଂଘ ବାଂଗ୍ସ'ଠୋ bamboo.
ଲୋକକୁ lókongku, to the people.

ଓଡ଼ିୟା ódiyá, Uriya. ଓଟ ଓତୋ, a camel. ଓଠ ଓଥୋ, the
lip. ଘୋଡ଼ା ghódá, a horse.

ଐକ୍ୟ oikyo, unity. ବୈଦ୍ୟ boidyo, a physician.

ଔଷଧ oushodho, medicine. ଦୌଡ଼ି doudi, running.

ପତ୍ର potro, a leaf, ପଥର pothoro, a stone. ପଠାଇବାର
potháibáro, to send.

ଫୁଲ phulo, a flower. ଫଳ pholo, fruit. ଫୁଲିବାର phuli-
báro, to swell.

ରଖିବାର rokhibáro, to place. ବଜ୍ର bodzro, a thunder-
bolt. ମୂର୍ଖ mürkho, foolish.

ରଣ runo, debt. ମୃଗ mrugo, a stag.

ରୂପ rúpo, shape, form.

ସତ soto, true. ସହଜ sohodzo, easy. ସରପଞ୍ଚ soroporá,
a supply.

ଶବ s'obo, a corpse. ଶୁଆ s'úa, a parrot. ଦର୍ଶନ dors'ono,
a visit.

ଶଞ୍ଜ shonjo, a bull. ଯୋଷିଆ póshíá, adopted.

ତସା tosá, a cultivator. ତାଳ tálo, the palmyra. ଯତ୍ନ
jotno, an effort. ରକ୍ତ rokto, blood.

ଥଣ୍ଡା thonto, the beak. ଥାଳ thálo, a plate. ଥରେ thore,
once.

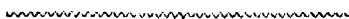
ଟଙ୍କା tonká, a rupee. ଫୁଟିବାର phutibáro, to burst.
ତାଙ୍ଗୀ tángí, an axe, an halbert.

URIYA LETTERS.

Roman Letters.	Initial.		Medial
Th	ṭh	o the above cerebral aspirated,	—
U	u	ṡ pronounced as in the word, “truth,”	
U	u	ṡ pronounced long as in “prúne,” ..	ṡ
Y	y	ṡ pronounced as in “yes,”	ṡ

The consonant ṡ “nyo” occurs only in combination, and has therefore been omitted from the above scheme, but occurs further on.

The 2 vowels ɛ lu and ɛ lú have also been omitted, as they are but seldom used.



EXAMPLES.

ଠିଆ *thiá*, standing. ଉଠିବାର *uthibáro*, to lift, raise.

ଉଇ *ui*, a white-ant. ଉପର *uporo*, above, the upper
part. କୁକକୁର *kukkuro*, a dog.

ଉରୁ *úru*, a thigh. କୁଅଁ *kuon*, a well.

ଆୟସ *áyaso*, hardship. ବାକ୍ୟ *bákyo*, a sentence.



COMBINATIONS.

The following scheme comprises the principal changes that occur in the combination of two or more Uriya letters.

ROMAN.	URIYA.	EXAMPLES.
B and d	ବ and ଦ form ବ ଶବ୍ଦ sobdo, a noise.	
Ch and ch	ଚ and ଚ form ଚ ଉଚ୍ଚ uts-tso, high.	
Ch and chh	ଚ and ଛ form ଛ ଅଛା áts-tshá, good.	
D and bh	ଦ and ଭ form ଭ ଅଭୁତ odbhuto, wonderful	
D and dh	ଦ and ଧ form ଧ ଶ୍ରଦ୍ଧା sroddhá, reverence.	
H and m	ହ and ମ form ହ ବ୍ରାହ୍ମଣ bráhmōno, a Brahmin.	
J and ny	ଜ and ଣ form ଜ୍ଞାନ gyáno, wisdom.	
		ବିଜ୍ଞ bigyon, wise.
K and r	କ and ର form କ୍ର କ୍ରମେକ୍ରମେ kromekrome, by degrees.	
M and bh	ମ and ଭ form ମ୍ଭ ଅମ୍ଭେ ámbhe, I, we.	
M and p	ମ and ପ form ମ୍ପ ସମ୍ପତ୍ତି sompotti, possession.	
N and d	ନ and ଦ form ନ ସୁନ୍ଦର sundoro, beautiful.	
N and dh	ନ and ଧ form ନ ଅନ୍ଧାର ondháro, dark.	
N and t	ନ and ତ form ନ୍ତ ଦାନ୍ତ dánto, a tooth.	
N and th	ନ and ଥ form ନ୍ଥ କାନ୍ଥ kántho, a wall.	
N and d	ଣ and ଡ form ଣ୍ଡ ଦାଣ୍ଡ dándo, road.	
N and dh	ଣ and ଢ form ଣ୍ଡ ମେଣ୍ଡା mendhá, a sheep.	
N and t	ଣ and ଟ form ଣ୍ଟ କଣ୍ଟା kōṭá, a thorn.	
N and th	ଣ and ଠ form ଣ୍ଠ କଣ୍ଠ kōṭho, the throat.	
Ng and k	ଙ and କ form କ୍ କାଙ୍କ bánkō, crooked.	
Ny and ch	ଞ and ଚ form ଞ ଲାଞ୍ଚ lántso, a bribe.	

Ny and chh ଣ and ଛ form ଣ ଛ ଲାନ୍ଟ-ହୋନା, a rebuke.

Ny and dz ଣ and ଢ form ଣ ଢ ଲାନ୍ଡ଼ୋ, a tail.

S and t ସ and ଡ form ଶ୍ର ଶ୍ର ଥାନୋ, a place.

Sh. and t ଷ and ଡ form ଷ କଷ୍ଟୋ, trouble.

T and r ଢ and ର form ଟ ପୁତ୍ରା, a nephew.

T and t ଢ and ଢ form ଡ ଉତ୍ତମୋ, excellent.

T and th ଢ and ଥ form ଥ ଉତ୍ଥାନୋ, steep.



COMBINATIONS OF THREE LETTERS.

R t and th, ର ଡ and ଥ, form ଥି. EXAMPLE, ପ୍ରାର୍ଥନା
prārthoná, a prayer.

R d and dh, ର ଢ and ଥ, form ଢି. EXAMPLE, ବର୍ଦ୍ଧନ
bdhono, an increase.

R y and y, ର ଯ and ଯ, form ଯି. EXAMPLE, କାର୍ଯ୍ୟ
kárjyo, an affair.

S t and u, ସ ଡ and ଡ, form ଡୁ. EXAMPLE, ବସ୍ତୁ
bos-tu, a thing.

VOWELS.

ଅ	ଆ	ଇ	ଈ	ଉ	ଊ
ଋ	ୠ	ଌ	ୡ	ଏ	ଐ
ଓ	ଔ	ଅଂ	ଅଃ		

CONSONANTS.

କ	ଖ	ଗ	ଘ	ଙ
ଚ	ଛ	ଜ	ଝ	ଞ
ଟ	ଠ	ଡ	ଢ	ଣ
ତ	ଥ	ଦ	ଧ	ନ
ପ	ଫ	ବ	ଭ	ମ
ଯ	ର	ଲ	ବ	ଶ
ଷ	ସ	ହ	ଷ ।	

Uriya consonants are 34 in number, and are classified as follows :—

1. GUTTURALS, କ ko ଖ kho ଗ go ଘ gho ଙ gno.
2. PALATALS, ଚ tso ଛ tsho ଜ dzo ଝ dzho ଞ nyo.
3. CEREBRALS, ଟ to ଠ tho ଡ do ଢ dho ଣ ono.
4. DENTALS, ତ to ଥ tho ଦ do ଧ dho ନ no.
5. LABIALS, ପ po ଫ pho ବ bo ଭ bho ମ mo.
6. MISCELLANEOUS, ଯ jo ର ro ଲ lo ଳ lo ବ vo
ଶ so ଷ sho ସ so ହ ho, ଷ khyo.

G R A M M A R.

The following elements of Uriya Grammar contain, it is hoped, all that it is most essential for a learner to know.

Nouns.

Nouns in Uriya are declined as below :—

Singular.

NOMINATIVE	ଘର ghero, a house.
GENITIVE	ଘରର ghororo, of a house.
DATIVE	ଘରକୁ ghoroku, to a house.
ACCUSATIVE	ଘରକୁ ghoroku, a house.
LOCATIVE	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 10px;">{</div> <div>ଘରେ ghere, or ଘରରେ ghorore</div> <div style="margin-left: 10px;">} in a house.</div> </div> <div style="margin-left: 100px;">ଘରଠାରେ ghorotháre, at a house</div>
ABLATIVE	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 10px;">{</div> <div>ଘରରୁ ghororu ଘରଠାରୁ ghorotháru</div> <div style="margin-left: 10px;">} from a house.</div> </div>

The plural number is formed by adding to the singular the termination ମାନେ máne, which is sometimes abbreviated into ଏ e, as ଲୋକ lóko, a person ; plural ଲୋକମାନେ lókománe, or ଲୋକେ lóke, persons.

Plural.

NOMINATIVE	ଘରମାନେ ghorománe, houses.
GENITIVE	ଘରମାନଙ୍କର ghorománongkoro, of houses.
DATIVE	ଘରମାନଙ୍କୁ ghorománongku, to houses.
ACCUSATIVE	ଘରମାନଙ୍କୁ ghorománongku, houses.
LOCATIVE	ଘରମାନଙ୍କରେ ghorománongkore, in houses. ଘରମାନଙ୍କଠାରେ ghorománongkotháre, at houses.
INSTRUMENTAL	ଘରମାନଙ୍କରେ ghorománongkore, by houses.
ABLATIVE	$\left\{ \begin{array}{l} \text{ଘରମାନଙ୍କରୁ ghorománongkoru,} \\ \text{ଘରମାନଙ୍କଠାରୁ ghorománongko-} \\ \text{tháru.} \end{array} \right\} \begin{array}{l} \text{form} \\ \text{houses.} \end{array}$

ABBREVIATIONS of the plural are not uncommon, as ଲୋକଙ୍କର lókongkoro, of the people, instead of ଲୋକମାନଙ୍କର lókománongkoro, &c., &c.

PRONOUNS.

The personal pronouns are four : ମୁଁ mun, I ; ତୁ tu, thou ; ସେ se, he ; and ତାହା táhá, it.

The honorific forms are ଆମ୍ଭେ ámbhe, I, ତୁମ୍ଭେ tum-bhe, you, and ଆପଣ ápono, which may be rendered by “your honour,” and requires the verb to be in the plural number.

The pronouns ମୁଁ mun I, ତୁ tu, thou, and ସେ se, he, are thus declined :

ମୁ mu, I.

Singular.

NOMINATIVE ମୁଁ mun, I.

GENITIVE ମୋର móro, mine.

DATIVE } ମୋତେ móte, to me, or me.

ACCUSATIVE

Plural.

NOMINATIVE ଆମ୍ଭେମାନେ ámbhemánc, we.

GENITIVE ଆମ୍ଭମାନଙ୍କର ámbhománongkoro, ours.

DATIVE } ଆମ୍ଭମାନଙ୍କୁ ámbhománongku, to us.

ACCUSATIVE

ତୁ tu, thou.

Singular.

NOMINATIVE ତୁ tu, thou.

GENITIVE ତୋର tóro, thine.

DATIVE } ତୋତେ tóte, to thee, or thee.

ACCUSATIVE

Plural.

NOMINATIVE ତୁମ୍ଭେମାନେ tumbhemánc, you.

GENITIVE ତୁମ୍ଭମାନଙ୍କର tumbhománongkoro, yours.

DATIVE } ତୁମ୍ଭମାନଙ୍କୁ tumbhománongku, to you, or

ACCUSATIVE

ସେ se, he.

Singular.

NOMINATIVE ସେ se, he.

GENITIVE ତାର táro, his.

DATIVE } ତାକୁ táku, to him or him.

ACCUSATIVE

Plural.

NOMINATIVE ସେମାନେ *semáne*, they.

GENITIVE ତାହାଙ୍କର *táhángkoro*, or ତାଙ୍କର *tángkore* theirs.

DATIVE } ତାହାଙ୍କୁ *táhángku* or ତାଙ୍କୁ *tángku*, to
ACCUSATIVE } them, or them.

In the plural ସେମାନଙ୍କର *semánongkoro*, theirs, and ସେମାନଙ୍କୁ *semánongku* to them, are also used.

The relative pronoun ଯେଉଁ *jeun*, who or which, is declined as follows :—

Singular.

NOMINATIVE ଯେଉଁ *jeun*, who, which.

GENITIVE ଯାହାର *jáháro*, of whom.

DATIVE } ଯାହାକୁ *jáháku*, to whom.
ACCUSATIVE }

Plural.

NOMINATIVE ଯେଉଁମାନେ *jeunmáne*.

GENITIVE ଯାହାଙ୍କର *jáhángkoro*.

DATIVE } ଯାହାଙ୍କୁ *jáhángku*.
ACCUSATIVE }

The interrogative pronouns are କି *ki*, କିସ *kiso*, କଣ *kono*, what? for things, and କେସେ *kese*, କେ *ke*, and କୋ *kó*, who? for persons. କେସେ *kese*, who? is thus declined :

Singular.

NOMINATIVE କେସେ *kese*, who?

GENITIVE କାହାର *káháro*, and କାର *káro* whose?

DATIVE କାହାକୁ *káháku*, to whom.

Plural.

NOMINATIVE	କୋମାନେ kómáne.
GENITIVE	କୋମାନଙ୍କର kómánongkoro.
DATIVE	କୋମାନଙ୍କୁ kómanongku.

ADJECTIVES.

URIYA adjectives remain, as a rule, unaffected by either gender, number, or case : as, ଭଲ ମନୁଷ୍ୟ Bholo monushyo, a good man, ଭଲ ମାଉକିନୀ Bholo mai-kiniá, a good woman, ଭଲ ଗଛମାନେ Bholo gots-hománe.

THE affixes of URIYA adjectives are most of them derived from the SANSKRIT, and in a few instances it is the custom to retain their distinctive form in the feminine gender, as ସେ ଏକ ବୁଢ଼ି ମାଉକିନୀ Sé eko budhi máikiniá, she is an old woman, ସେ ବାଲିକା ସୁନ୍ଦରୀ Se bálíká sundori, that is a pretty girl.

COMPARISON is expressed either by means of the ablative case, or by means of the word ପ୍ରତି proti, the second object compared being placed first in the sentence ; as,

ଛେଳିଠାରୁ ଗାଈ ଭଲ. Chhelitháru gai bholo. Lit. than a goat a cow good ; a cow is better than a goat, or, ଛେଳି କି ପ୍ରତି ଗାଈ ଭଲ Chheliki proti gái bholo.

THE superlative is usually expressed with the assistance of the word ସବୁ sobu, all, or ସମସ୍ତ somosto, all, joined to the object compared ; as,

ସବୁ ମନୁଷ୍ୟଠାରୁ ସେ ଭଲ Sobu monushyotháru se bholo, he is the best of men.

THE word ମଧ୍ୟରେ modhyore, in the midst of, is also employed to express the superlative ; as,

ସବୁ ମନୁଷ୍ୟ ମଧ୍ୟରେ ସେ ଭଲ Sobu monushyo modhyore se bholo, he is the best of men.

VERBS.

THE principal auxiliary verbs are ଥିବାର Thibáro, to be or to remain.

And ହେଉବାର Hóibáro, or ହେବା Hébáro, to be or to become.

ଥିବାର Thibáro, to be, is thus conjugated :

PRESENT TENSE.

Person Singular.

1st ମୁଁ ଅଛି mu ochhi, I am.

2nd ତୁ ଅଛୁ tu ots-hu, thou art.

3rd ସେ ଅଛି se ochhi, he is.

Plural.

1st ଆମ୍ଭେ ଅଛୁ ámbhie ots-hu, we are.

2nd ତୁମ୍ଭେ ଅଛୁ tumbhe ots-ho, you are.

3rd ସେମାନେ ଅଛନ୍ତି semáne ots-honti, they are.

PAST TENSE.

I was.

Person Singular.

1st ମୁଁ ଥିଲି mu thili, I was.

2nd ତୁ ଥିଲୁ tu thilu, thou wert.

3rd ସେ ଥିଲା se thilá, he was.

Person

Plural.

1st ଅମ୍ବେ ଥିଲୁ ámbhe thilu, we were.

2nd ତୁମ୍ବେ ଥିଲୁ tumbhe thilo, you were.

3rd ସେମାନେ ଥିଲେ semáne thile, they were.

FUTURE TENSE.

I will be.

Person

Singular.

1st ମୁଁ ଥିବି mu thibi, I will be.

2nd ତୁ ଥିବୁ tu thibu, thou wilt be.

3rd ସ ଥିବି sc thibo, he will be.

Plural.

1st ଅମ୍ବେ ଥିବୁ ámbhe thibu, we will be.

2nd ତୁମ୍ବେ ଥିବୁ tumbhe thibo, you will be.

3rd ସେ ମାନେ ଥିବେ semáne thibe, they will be.

IMPERATIVE MOOD.

Be.

Person

Singular.

1st ମୁଁ ଥାଏ mu tháe, let me be.

2nd ତୁ ଥା tu thá, be.

3rd ସେ ଥାଉ sc tháu, let him be.

Plural.

1st ଅମ୍ବେ ଥାଉ ámbhe tháu, let us be.

2nd ତୁମ୍ବେ ଥାଉ tumbhe tháo, be ye.

3rd ସେମାନେ ଥାନ୍ତୁ semáne thántu, let them be.

INDEFINITE TENSE.

Person Singular.

1st ମୁ ଆନ୍ତୁ mu thánti, I could be.

2nd ତୁ ଆନ୍ତୁ tu thántu, thou wouldst be.

3rd ସେ ଆନ୍ତୁ se thántá, he would be.

Plural.

1st ଆମ୍ଭେ ଆନ୍ତୁ ámbhe thántu, we would be.

2nd ତୁମ୍ଭେ ଆନ୍ତୁ tumbhe thánto, ye would be.

3rd ସେମାନେ ଆନ୍ତୁ semáne thánte, they would be.

Present verbal participle ଆଉ tháu, being.

Past verbal participle ଆଇ thái, having been.

Present relative participle ଥିବା thibá, which is, or
will be.

Past relative participle ଥିଲା thilá, which was.

THE auxiliary verb ହୋଇବାର hóibáro, or ହେବାର he-
báro, to be or to become, is thus conjugated.

PRESENT TENSE.

Person Singular.

1st ମୁ ହୋଇଛି mu hóuchhi, I become.

2nd ତୁ ହୋଇଛୁ tu hóuts-hu, thou becomest.

3rd ସେ ହୋଇଛି se hóuchhi (com. hóuchhi) he be-
comes.

Plural.

1st ଆମ୍ଭେ ହୋଇଛୁ ámbhe hóuts-hu, we become.

2nd ତୁମ୍ଭେ ହୋଇଛୁ tumbhe houts-ho, ye become.

3rd ସେମାନେ ହୋଇଛନ୍ତି semáne hóuts-honti, they be-
come.

PAST TENSE.

Person

Singular.

1st ମୁ ହୋଇଲି or ହେଲି mu heli, I became.

2nd ତୁ ହେଲୁ tu helu, thou becamest.

3rd ସେ ହେଲା se helá, he became.

Plural.

1st ଆମ୍ଭେ ହେଲୁ ámbhe helu, we became.

2nd ତୁମ୍ଭେ ହେଲୁ tumbhe helo, ye became.

3rd ସେମାନେ ହେଲେ semáne hele, they became.

FUTURE TENSE.

Person

Singular.

1st ମୁ ହୋଇବି or ହେବି mu hebi, I shall become.

2nd ତୁ ହେବୁ tu hebu, thou shalt become.

3rd ସେ ହେବ se hebo, he will become.

Plural.

1st ଆମ୍ଭେ ହେବୁ ámbhe hebu, we will become.

2nd ତୁମ୍ଭେ ହେବୁ tumbhe hebo, ye will become.

3rd ସେମାନେ ହେବେ semáne hebe, they will become.

IMPERATIVE.

Become.

Person

Singular.

1st ମୁ ହୋଏ mu hóc, let me become.

2nd ତୁ ହୋ tu hó, become.

3rd ସେ ହୋଉ se hóu, let him become.

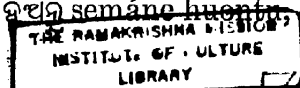
Plural.

1st ଆମ୍ଭେ ହୋଉ ámbhe hóu, let us become.

2nd ତୁମ୍ଭେ ହୋଉ tumbhe huo, become.

3rd ସେମାନେ ହୋଉ semáne huouta, let them become.

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INDEFINITE TENSE.

Person

Singular.

1st ମୁ ହୁଅନ୍ତି mu huonti, I would become.

2nd ତୁ ହୁଅନ୍ତି tu huontu, thou wouldst become.

3rd ସେ ହୁଅନ୍ତି se huontá, he would become.

Plural.

1st ଅମ୍ଭେ ହୁଅନ୍ତି ámbhe huontu, we would become.

2nd ତୁମ୍ଭେ ହୁଅନ୍ତି tumbhe huonto, ye would become.

3rd ସେମାନେ ହୁଅନ୍ତି semáne huonte, they would become.

Present verbal participle ହୋଇ ହୌ or ହେଉ ହୌ, becoming.

Past verbal participle ହୋଇ ହୌ, having become.

Future relative participle ହେବା ହେବ, which becomes.

Past relative participle ହେଲା ହେଲା, which became.

THE active verb କରବାର koribáro, to do or make, is conjugated as follows :—

PRESENT TENSE.

I do.

Person

Singular.

1st ମୁ କରୁଅଛି mu koru-ochhi, I am doing, or I make.

2nd ତୁ କରୁଅଛୁ tu koru-otshu, thou art doing.

3rd ସେ କରୁଅଛି se koru-ochhi, he is doing.

Plural.

1st ଅମ୍ଭେ କରୁଅଛୁ ámbhe koru-otshu, we are doing.

2nd ତୁମ୍ଭେ କରୁଅଛୁ tumbhe koru-otsho, ye are doing.

3rd ସେମାନେ କରୁଅଛନ୍ତି semáne koru-otshonti, they are doing.

THE present tense is usually contracted into ମୁ କରୁଛି mu koruchhi, ତୁ କରୁଛୁ tu korutshu, ସେ କରୁଛି se koruchhi, &c., I do, thou doest, he does, &c.

PAST TENSE.

Person	Singular.
1st	ମୁ କଲି or କଲ mu koli, I did or made.
2nd	ତୁ କଲୁ tu kolu, thou didst.
3rd	ସେ କଲ se kolá, he did.

Plural.

1st	ଆମ୍ଭେ କଲୁ ámbhe kolu, we did.
2nd	ତୁମ୍ଭେ କଲ tumbhe kolo, ye did.
3rd	ସେମାନେ କଲେ semáne kole, they did.

FUTURE TENSE.

Person	Singular.
1st	ମୁ କରିବି mu koribi, I will do.
2nd	ତୁ କରିବୁ tu koribu, thou wilt do.
3rd	ସେ କରିବ se koribo, he will do.

Plural.

1st	ଆମ୍ଭେ କରିବୁ ámbhe koribu, we will do.
2nd	ତୁମ୍ଭେ କରିବ tumbhe koribo, ye will do.
3rd	ସେମାନେ କରିବେ semáne koribe, they will do.

IMPERATIVE.

Person	Singular.
1st	ମୁ କରେ mu kore, let me do.
2nd	ତୁ କରେ tu kore, do thou.
3rd	ସେ କରୁ se koru, let him do.

Person

Plural.

1st ଅମ୍ଭେ କରୁ ámbhe koru, let us do.

2nd ତୁମ୍ଭେ କର ତୁମ୍ଭେ koro, do ye.

3rd ସେମାନେ କରନ୍ତୁ semáne korontu, let them do.

Singular.

1st ମୁଁ କରନ୍ତି mu koronti, I would do.

2nd ତୁ କରନ୍ତୁ tu korontu, thou wouldst do.

3rd ସେ କରନ୍ତା se korontá, he would do.

Plural,

1st ଅମ୍ଭେ କରନ୍ତୁ ámbhe korontu, we would do.

2nd ତୁମ୍ଭେ କରନ୍ତୁ tumbhe koronto, ye would do.

3rd ସେମାନେ କରନ୍ତେ semáne koronte, they would do.

Present verbal participle କରୁ koru, doing.

Past verbal participle କରି kori, having done.

Future relative participle କରିବା koribá, who does or will do.

Past relative participle କଲ kolá, who or which did.

The formation of compound tenses is effected by means of the auxiliary verb ଥିବାର Thibáro, to be, and is as simple as the other parts of the Uriya verb :—

ମୁଁ କରୁଅଛି mu koru-ochhi, I am doing.

ମୁଁ କରିଅଛି mu kori-ochhi, I have done.

ମୁଁ କରୁଥିଲି mu koru-thili, I was doing.

ମୁଁ କରିଥିଲି mu kori-thili, I had done.

ମୁଁ କରୁଥିବି mu koru-thibi, I shall be doing.

ମୁଁ କରିଥିବି mu kori-thibi, I shall have done.

ମୁଁ କରୁଥାଏ mu koru-tháe, I am in the habit of doing.

ମୁଁ କରୁଥାଏ mu kori-tháe, I used to do.

ମୁ କରୁଥିଲେ mu koru-thile, if I were doing.

ମୁ କରୁଥିଲେ mu kori-thile, if I had done.

ମୁ କରୁଥାନ୍ତି mu koru-thánti, I would be doing.

ମୁ କରୁଥାନ୍ତି mu kori-thánti, I would have done.

The use of the RELATIVE PARTICIPLE in Uriya is peculiar. It is formed by adding to the past verbal participle of the verb the termination ବା bá for the present tense, and ଲା lá for the past. Examples :

Present.

ମୁ ଦେବା ଧାନ mu debá dháno, lit. I, which give, the corn, or, The corn which I give.

Past.

ମୁ ଦେଲା ଟଙ୍କା mu delá ṭonká, lit. I, which gave, the rupee, or, The rupee which I gave.

Progr. present.

ମୁ ଦେଉଥିବା ଟଙ୍କା mu deu-thibá ṭonká, lit. I, which am giving, the rupee, or, The rupee which I am giving.

• Progr. Past.

ମୁ ଦେଇଥିବା ଟଙ୍କା mu dei-thibá ṭonká, lit. I, which have given, the rupee, or, The rupee which I have given.

THE PASSIVE VOICE in Uriya is formed by adding to the passive participle of the verb, either the auxiliary verb ହେବାର hebáro, to become, or the irregular verb ଯିବାର jibáro, to go.

The PASSIVE PARTICIPLE is formed by adding ଅି á to the root of the verb, as ଦେଖ dekho, see, becomes ଦେଖି dekhá, seen. EXAMPLE, ସେ ଦେଖି ହେଲା Se dekhá helá the usual form, or ସେ ଦେଖି ଗଲା Se dekhá golá, he was seen.

If, however, the root of the verb ends in ଏ e, this vowel must be changed into ଇ i before the passive affix ଅି á, as in ଦେ de, give, which becomes ଦିଅି diá, given.

In like manner when the root of the verb ends either in ଅି á, or in ଓ ó, the passive participle is formed by changing these two vowels into ଉ u before the passive affix ଅି á thus ଖା khá, eat, becomes ଖୁଅି khuá, eaten, and ଘୋ dhó, wash, becomes ଘୁଅି dhuá, washed. Whilst ମାର máro, beat, becomes ମରୁ morá, beaten.

THE VERB ଯିବାର jibáro, to go, is irregular and is declined as follows :—

PRESENT TENSE.

Person

Singular.

- | | |
|-----|-----------------------------------|
| 1st | ମୁଁ ଯାଉଛି mu jáuchhi, I go |
| 2nd | ତୁ ଯାଉଛୁ tu jáuts-hu, thou goest. |
| 3rd | ସେ ଯାଉଛି se jáuchhi, he goes. |

Person

Plural.

- | | |
|-----|--|
| 1st | ଅମ୍ଭେ ଯାଉଛୁ ámbhe jáuts-hu, we go. |
| 2nd | ତୁମ୍ଭେ ଯାଉଛୁ tumbhe jáuts-ho, you go. |
| 3rd | ସେମାନେ ଯାଉଛନ୍ତି semáne jáuts-honti, they go. |

PAST TENSE.

Person	Singular.
1st	ମୁ ଗଲି mu goli, I went.
2nd	ତୁ ଗଲୁ tu golu, thou wentest.
3rd	ସେ ଗଲା se golá, he went.

Person	Plural.
1st	ଆମ୍ଭେ ଗଲୁ ámbhe golu, we went.
2nd	ତୁମ୍ଭେ ଗଲୁ tumbhe golo, you went.
3rd	ସେମାନେ ଗଲେ semáne gole, they went.

FUTURE TENSE.

ମୁ ଯିବି mu jibi, I will go.
 ଆମ୍ଭେ ଯିବୁ ámbhe jibu, we will go.

CONDITIONAL.

ମୁ ଯାନ୍ତି mu jánti, I would go.
 ଆମ୍ଭେ ଯାନ୍ତି ámbhe jántu, we would go, etcetera.
 PRESENT v. part. ଯାଉ jáu, going.
 PAST v. part. ଯାଇ jái, having gone.
 PRES. rel. part. ଯିବା jibá, who or which goes.
 PAST rel. part. ଗଲା golá, who or which went.

Lastly, CAUSAL VERBS in Uriya are formed by adding ଆ á to the root of the verb, as in the passive voice, and adding to the passive participle the termination ଇବାର ibáro.

EXAMPLE: ଦେଖିବାର dekhibáro, to see, becomes ଦେଖାଇବାର dekháibáro, to cause to see *i. e.* to show

ଦେବାର *debáro*, to give becomes ଦିଆଇବାର *diáibáro*, to cause to give.

ଖାଇବାର *kháibáro*, to eat, becomes ଖୁଆଇବାର *khuái-báro*, to cause to eat *i. e.* to feed.

ଆଣିବାର *ánibáro*, to bring, becomes ଅଣାଇବାର *onáibáro* to cause to bring, *i. e.* to fetch, and ଡାକିବାର *dákibáro*, to call, becomes ଡକାଇବାର *dokáibáro*, to cause to call *i. e.* to summon.

PART THE SECOND.

DIALOGUES

IN

E N G L I S H , U R I Y A

AND

ROMAN CHARACTER.

INTRODUCTORY.

I.

DIALOGUES.

INTRODUCTORY.

ENGLISH.

Who are you ?

I am a cooly.

What do you want ?

I want nothing.

Be silent.

Take care.

Don't make a noise.

Shut the door.

Open the door.

It is very late.

It is not yet nine o'clock.

Tell the truth, don't tell lies.

Where is my horse ?

KOTHA'BARTTA'ROMBO.

ROMAN.

Tu kése ?

Mu muliá.

Tóte kono lódá ?

Móte kichhi lódá náhin.

Tuni roho.

Dzágroto koro.

Tundo koro ná.

Kobáto poká.

Kobáto kádhi de.

Bodo uts-tshoro helá.

A'uri no ghoṇṭo hói náhin.

Soto koho, mits-ho koho ná.

A'moro ghódá kótháre ?

7,640

URIYA.

୧ କେସେ ?

ମୁ ମୁଲିଆ ।

ତୋତେ କଣ ଲୋଡ଼ା ?

ମୋତେ କିଛି ଲୋଡ଼ା ନାହିଁ ।

ତୁନି ରହ ।

ଜାଗ୍ରତ କର ।

ତୁଣ୍ଡ କର ନା ।

କୋବାଟ ପକା ।

କୋବାଟ କାଦି ଦେ ।

ବୋଡ଼ ଉତ୍ସ-ତ୍ସୋର ହେଲା ।

ଆ'ରି ନ ଗୋଣ୍ଟ ହୋଇ ନାହିଁ ।

ସୋଟ କୋ, ମିଟ୍ସ-ହୋ କୋ ନା ।

ଆମର ଘୋଡ଼ା କୋଠାରେ ?

It is in the village.

ଗାଁରେ ଅଛି ।

Who went to fetch my horse ? ମୋର ପୋଡ଼ା ଅଣିବାକୁ କେସେ ଗଲା ?

Gánre ochhi.

Móro ghórá áníbáku kése
golá ?

No one went.

କେ ଗଲା ନାହିଁ ।

Will you go ?

ଯିବୁ କି ?

I will go.

ମୁଁ ଯିବି ।

Why did he go ?

ସେ କାହିଁକି ଗଲା ?

I do not know.

ମୋତେ ଜଣା ନାହିଁ ।

Why did he come ?

ସେ କାହିଁକି ଆସିଲା ?

Who is coming ?

କେସେ ଆସୁଛି ?

A man is coming along the ମନୁଷ୍ୟ ବାଟରେ ଆସୁଛି ।
road.

I see a man coming along the ମନୁଷ୍ୟ ବାଟରେ ଆସିବାର ମୁ ଦେଖୁଛି ।
road.

Monushyo bátore ásíbaro mu
dekhuchhi.

What is the name of the man ବାଟରେ ଆସୁଥିବା ମନୁଷ୍ୟର ନାମ କଣ ?
coming along the road ?

Bátore ásu-thibá monushyoro
námo kono ?

Call him.

ତାକୁ ଡାକ ଦେ ।

Táku dáki de.

ENGLISH.

URIYA.

Tell him to come quickly.

ବେଗି ଆସିବାର ଅଛି ତାକୁ କହିଦେ ।

When will you come? (plur.)

ତୁମେ କେବେ ଆସିବ ?

We will come to-morrow.

ଆମେ କାଲି ଆସିବୁ ।

I have no work, and have

ମୁଁ କାମ ନାହିଁ, ତୁମେ ମୋର କାମ ନାହିଁ

come to see you.

ଆସିବାକୁ ଦେଖିବୁ ।

If you had come before, I should have seen you.

ଯଦି ତୁ ଆଗେ ଆସିଥାନ୍ତୁ, ତୁ ଆଗେ ଆସିଥାନ୍ତୁ ତେବେ ଦେଖିଥାନ୍ତୁ ।

If they had come before, he would have seen them.

ଯଦି ସେମାନେ ଆଗେ ଆସିଥାନ୍ତେ, ସେମାନେ ଦେଖିଥାନ୍ତେ ।

Iron is heavy.

ଲୁହା ଭାରୀ ହେଉଅଛି ।

Silver is heavier.

ରୂପା ତାକୁ ପ୍ରତି ଭାରୀ ହୋଇଅଛି ।

Gold is the heaviest.

ସୁନା ସମସ୍ତଙ୍କ ପ୍ରତି ଭାରୀ ହୋଇଅଛି ।

ROMAN.

Bégi ási-báro ochhi táku kóhi
Tume kebe ási-bó ? de.

A'me káli ási-bu.

Móro kichhi páiti no thibáru
tumoro dor'sonoku ási-
ochhi.

Tu áge ási-thile tóte dekh-
thánti.

Sémáne áge ási-thile se táng-
ku dekh-thántá.

Luhá bhári hói-ochhi.

Rupá táku proti bhári hói-
ochhi.

Suná somostongko proti bhári
hói-ochhi.

Wood is light.

Cotton is lighter.

କାଠ ଉଷାସ ହୋଇଅଛି ।

କପା ତାକୁ ପ୍ରତି ଉଷାସ ହୋଇଅଛି ।

Kátho uswáso hói-ochhi.

Kopá táku próti uswáso 'hói-ochhi.

A feather is lightest.

ପକ୍ଷୀ ସମସ୍ତଙ୍କ ପ୍ରତି ଉଷାସ ହୋଇଅଛି ।

Pokhi somostongko proti uswáso hói-ochhi.

Bring the eggs which I bought
to-day.

ମୁଁ ଆଜି କିନିବା ଦିମ୍ବୋ ଆଣେ ।

Mu áji kinibá ðimbo āṇe.

The rice which you sell is not
good.

ତୁ ବିକିବା ତ୍ସାୂଲୋ ଭଲ ନାହିଁ ।

Tu bikibá tsáulo bholo náhiñ.

The rice which he bought
yesterday was good.

ସେ କାଲି କିନି-ଥିବା ତ୍ସାୂଲୋ ଭଲ
ଥିଲା ।

Se káli kinithibá tsáulo bholo

thíla.

Milk the cow.

ଗାଈଠାରୁ ଦୁଧ ନୁହେଁ ।

Gáitháru dudho duheñ.

Ghee is obtained by cooking
butter.

Lohuniki rándhile ghio báhá-ribo.

There is no cream on this
milk, you have been mix-
ing water in it.

ଏ ଦୁଧରେ ସର ନାହିଁ ତହିଁରେ ପାନି ମିଶାଇ ଦେଲା ।

E dudhore soro náhiñ tohiñre pāni misái delu.

Are there any letters for me? ଅମର ନାମରେ କି ହେଲେ ଚିଠାଉ ଅଛି । A'moro nāmore ki helechitāu-
କି ? ochiiki ?

When does the post leave? ଯା କେତେ ଦଣ୍ଡକୁ ଯିବ ? Topá kete ghontoku jibo ?

Go and enquire at what hour the post leaves. ଯା କେତେ ଦଣ୍ଡକୁ ଯିବ ବୋଲି ବୁଝି । Topá kete ghontoku jibo bóli
o'clock the post leaves. ଅପେ । bujhi áse.

Change this rupee and bring me a quarter of a rupee, four two-anna pieces, and the rest in copper. ଏକଟଙ୍କା ଉତ୍ତାର କର ଗୋଟିଏ ଟଙ୍କା ଏ ଟଙ୍କାଟି ଭଙ୍ଗାଇ କୋରି ଗୋଟିଏ
ମୁଦ୍ରା ଏକଟଙ୍କା ଉତ୍ତାର କର ଗୋଟିଏ ଟଙ୍କା ଏ ଟଙ୍କାଟି ଭଙ୍ଗାଇ କୋରି ଗୋଟିଏ
four two-anna pieces, and the rest in copper. ସୁକି ତ୍ସାରିତା ଦିନି ଓ ବାକି
ପୋସା ମୋଟେ ଓନି ଦେ । pois'á móte óni de.

When that gentleman received from you the letter which I sent, and said that he himself would come to-morrow, why did you not ask by which road, and at what time, he was coming? ସେ ସାହେବ ଓନେ ପଠାଇଲ ଚିଠାଉ । Se sáhebo áme potháilá chitáu
ତୋଠାରୁ ନେଇ କାଲିକି ସେ ଅପେ ତୋହାରୁ ନେଇ କାଲିକି ସେ ଅପେ
ଅସିବେ ବୋଲି କହିଲେ ବେଳେ ସେ ଅସିବେ ବୋଲି କହିଲେ ବେଳେ ସେ
କୋ ବାଟରେ ଆସିବେ କି କେତେ- ବାଟରେ ଆସିବେ କି କେତେ-
ବେଳେ ଆସିବେ କି ତୁ କାହିଁକି ପଚା- ବେଳେ ଆସିବେ କି ତୁ କାହିଁକି ପଚା-
ଇଲୁ ନାହିଁ ? náhiñ ?

Call the man who brought
this letter from the other
side of the river, and tell
him that I will send an an-
swer to the gentleman at
 $\frac{1}{2}$ past 6 o'clock this even-
ing.

Run quickly to the Agent's
house and inquire whether
any of the gentlemen who
landed from the steamer
at day-break, have brought
letters or parcels for me or
not?

ସେ ପାଠକୁ ଏ ଚିଠିର ଅଣିଲି । ନୋଡି ସେ
ମନୁଷ୍ୟକୁ ଡାକ କର କହ ଯେ ଅନ୍ୟ
ଅନ୍ୟ ପକ୍ଷରୁ ଛୁ ଘଣ୍ଟା ଅପେକ୍ଷା ସମୟରେ
ସାହେବଙ୍କୁ ଜବାବ ପଠାଇବା ।
ସୋମୟରେ ସାହେବଙ୍କୁ ଡୋ-
ବାବୋ ପଠାଉବା ।

ଚଳେଣି ସାହେବଙ୍କର ଘରକୁ ବେଗେ ।
(ବେଗି) ଯାଉଁ ଯାଇ କାଲି ଥିଅ
କୋଇଲି ଉପରୁ ଓହ୍ଲାଇଲ ସାହେବ-
ମାନଙ୍କରେ କେସେ ହେଲେ ଆମର
ନାମରେ ଚିଠି ଆବା ବୁକୁଲ ଅଣିଲେ
କି ନାହିଁ ତାହା ବୁଝି ଅସେ ।
Tu “Agent” sáhe bongkoro
ghoroku bege (com. bégi)
dhiáin jái káli dhiá bói to
uporu óhláilá sáhe bomá-
nongkore kése hele ámore
námore chitáu obá budzulá
ápileke náhiin táhá bujhi
áse?

ON CULTIVATION.

II.

ON CULTIVATION.

ରୂପ କରକା ବସୟ ।

TSASO KORIBA BISHOYO.

ENGLISH.

URIYA.

ROMAN.

What is your occupation ?

ତୋର କି ବୃତ୍ତି ?

Tóro ki brutti ?

My occupation is farming.

ମୋର ବୃତ୍ତି ରୂପ (com.ରୂପ) ।

Móro brutti tsáso (com. táso).

What is the name of your village ?

ତୋର କୋ ଗ୍ରାମ ?

Tóro kó grámo ? (idiomatic-ally).

State why you have presented a petition.

ତୁ କାହିଁ କି ଅର୍ଜି ଦାଖଲ କରୁଅଛୁ ତାହା ? Tu káhiñki orji dákholo koru-

otshu táhá koho ?

Nothing has ripened this year on my land.

E borsho mó bhúmire kichhi páchilá náhiñ.

Nevertheless I have paid half my rent out of my house-

Tothápi e soriki mó ghoró ástiru odhé tonká bándhili

hold property and have only
two pairs of bullocks left.

The village Karnam and the
Karji are demanding the
rest of the rent.

I have nothing left of my pro-
perty.

Móro áu kichhi ásti náhin.

How am I to pay the rest of
the money?

Báki tonká ki rúpe debi?

What crops have ripened this
year on your land?

E borsho tó bhúmire ki ki
jiniso páchilá?

In all two bharnums of paddy
ripened on my wet land.

Móro bilore dháno sobu dui
bhorono páchilá.

On the dry land gingely raggi
and other grains ripened to
the amount of twenty-two

Podorore rásí mándiá ogáirá
báisí tonkaro páchilá.

rupees.

ENGLISH.

What is the amount of your
rent?

My rent is about one hundred
and twenty rupees.

I did not even obtain a full
crop last year.

I only received eighteen ru-
pees remission for my
losses.

How many pairs of bullocks
have you?

I have two pairs of bullocks
and three pairs of female
buffaloes.

What are you looking for?
I have lost my bullock.

URIYA.

Tóro gutá sobu kete?

Móro gutá s'oye kódie tonká
hebo.

Goto sálore modhyo mó bhúmi
púra páchilá náhiñ.

ମୋ ମୁଁ ପୂରୁ ପାରିଲି ଗୋଟିଏ
ମାତ୍ର ମାତ୍ର ଓଥାଏସି
ତନକା ମାଫହପାୟ ପାଏ ଓହ୍ଲି.

Tóro kete hojo bolodo ochhi?

Móro dui hojo bolodo tini hojo
mohinshí ochhi.

Koño khódzutshu?
Móro bolodo hóji-golá.

କଣ ଖୋଜୁଛୁ ?
ମୋର ବଳଦ ହଜିଗଲା ।

ROMAN.

Have you not yet found your *ତୋତେ ବଳଦ ଅଉଇ ଦଶି ନାହିଁ କି ?*
bullock ? *କି ?*

See there is a buffalo grazing. *ଦେଖି ଗୋଟିଏ ଗୋଡ଼ ଚରୁଛି ।*
I drove the calf off the field, *ବାଛୁରିକ ମୋର କଲୁରୁ କାଢ଼ି ଦେଇ*
and placed it in the pound. *ଦୋଡ଼ିରେ ବଣିଲ ?*

How many cows have you in *ତୋର ଗୋଠରେ କେତେ ଗଇ ଅଛି ?*
your herd ?

The herdsman drives the cows *ଜଗୁଆଳି ପ୍ରତି ଦିନ ଗାଇକ ଚରାଉଛି ।*
daily out to graze.

Have you any goats for sale ? *ବକବାକୁ ତୋଠାରେ ଛେଳି ଅଛି କି ?*
hiki ?

No, they all died last year *ନାହିଁ ଗଲା ବର୍ଷରେ ଝଡ଼ି କରବାକୁ ସବୁ*
owing to continuous rain. *ମରି ଗଲେ ।*

A flood came down the river *ନଦୀ ବଡ଼ି ଅସିକର ବହୁତ ନାଶ ହୋଇ*
and did much damage. *ନାଶ' ଲୁଗାଲୁଗା ।*

Our fields are all swamped. *ଅମର ବଲମାନଙ୍କରେ ପାନି ଭର୍ତ୍ତି ହୋଇ*
bhortti kori hoi-ochhi.

ENGLISH.

The crops are all burnt up.

How is cotton looking?

Has the raggy not yet been cut?

When will you cultivate your fields?

We shall cultivate it in another two months, if it rains.

The ground is not yet enough for the plough.

Why have you not cultivated this waste land?

URIYA.

କମଳାକେ ସବୁ ଯୋଡ଼ି ଗଲେ ।

କପା କରୁଥିଲା କି ?

କଟା ହୋଇ ନାହିଁ ?

କେବେ କେବେ କରୁ କରୁ ?

ଦୁଇ ମାସ ଗଲେ ପାଣି ବର୍ଷା ହେବ ।

ମୃତ୍ତିକାଟି ଏବେ ମଧ୍ୟ କମଳାକେ ପୁରୁଷ ଯୋଡ଼ି ନାହିଁ ।

କାହିଁ ?

ROMAN.

Khondamane sobu pōdi-gole.

Kopá kirupe ochhi ?

Mándiyá kota helá-ki náhiñ ?

Bilo kebe tsáso (com. táso) koribo ?

Dui másó gole páni borshile tsáso koribu.

Holo bándhibáku bhúmi ebe botoro náhiñ.

E podiyá bhúmi tume káhiñki uthiá kolo náhiñ ?

We have not cultivated it as much as we used to cultivate it. Bhūmi uttomo no thibāru
the soil is not good. uthiá kolu náhiñ.

When will the paddy be ripe? 𑂔𑂱𑂔 𑂔𑂱𑂔 𑂔𑂱𑂔 𑂔𑂱𑂔 ?

Dháno kebe páchibo ?

If the weather remains fine କାଳ ଭଲ ହେଉଥିଲେ ଆଉ ସାତ ଦିନେ କଟା ହେବ ।
it will be cut in another seven days.
dinare kotá hebo.

seven days.

When will you transplant the young paddy plants ?
 ଧାନ ତି ଭାଙ୍ଗି କେବେ ରୋବି ?

róibo?

young paddy plants?

The grain ripens two months earlier than usual after transplanting the young plants.

young plants.

What seed have you sown in
your field?
Tóro bilore ki bihono buni-
thilu?

thilu?

your field?

I have sown castor oil seed. ମୁଁ କାଲି ବୁଣିଥିଲି ।

Mu kálo buni-thili.

Why has the gardener not sown the seeds I gave him in the garden ?

náhiñ ?

in the garden?

ENGLISH.

URIYA.

ROMAN.

The seed which we planted yonder is withered and the seed which we planted here is withered.
has all come up.

What crops are there in your field? What crops are there in your field?
village?

Do they cultivate sugar-cane? Do they cultivate sugar-cane?

A'khu korutshonti-ki?

The ryots came in the night and the ryots came in the night
time and out of enmity cut the bundle of our tank.
the bund of our tank.

If it does not rain, there will be a famine.
be a famine.

As there has been no rain, the tank has dried up.
the tank has dried up.

As there has been no rain in the village, the crops have all been burnt up.
the village, the crops have all been burnt up.

If the ryots want water, they must dig wells. . ମନେ କୁହୁ ଖୋଳିବାର ଅଛି । ହେଲେ ସେ-ରୌତମାନ୍‌ଗୁ ପାନୀ ଲୋଡ଼ା

If they had dug wells, the wells would have been saved.

Is there any cattle disease in ୧ ଟାରେ ଗୋରୁମାନଙ୍କୁ କି ଅବା କେଣି
the village ? ଛାତ ହୋଇଅଛି କି ? ଓବୀ ରୌଗୋ ଦାତା ହୋଇଅଛି ?
The indigo which the ryots sow ଟସାମାନେ ବୁଣିଥିବା ବୁଣି-ଥିବା ନିଲି
have sown looks well. କଣ୍ଡୋ ବହୋ କୋରି ଦିଶୁଛି ।

As the crop is deficient the money-lender will not give credit.

କିନ୍ତୁ ଖଣ୍ଡେ ଉନାବାର ସହକାରୀ ପ୍ରତିପଦ ନାହିଁ ।

If therefore you will give me a fresh crop, and pay the money.

ON CUTCHERRY.

III.

ON CUTCHERRY.

ENGLISH.

What is your name?

What trade do you practise?

I am a blacksmith.

How old are you?

I am twenty years old.

Where do you live?

Speak out. What do you want?

These two persons were fighting in the street.

କଟେର କଟ୍ଟ ।

URIYA.

ତୋର ନାମ କଣ ?

ତୁ କି ବୃତ୍ତି କରୁଛୁ ?

ମୁଁ କମାର ।

ତୋତେ କେତେ ବୟସ ହେବ ?

ମୋତେ କୋଡ଼ିଏ ବର୍ଷ ହେଲା ।

ତୁ କେଉଁଠାରେ ବସୁ ?

ଆମ୍ଭେ କି କହୁ ତୋତେ କଣ ଲେଉଟା ?

ଏ ଦୁଇ ଜଣ ସାଲରେ ମାଡ଼ମୋଲ ହୋଇ ଥିଲେ ।

KOCHERI BISHOYO.

ROMAN.

Tóro námo koṇo ?

Tu ki brutti korutshu ?

Mu komáro.

Tóte kete boyoso hebo ?

Móte kódie borslo helá.

Tu kótháre ots-hu ?

Anto kori koho. Tóte koṇo lódá ?

These two persons were fighting in the street.

About 6 months ago a theft
took place in my house.

ରମାରମୀ କୁ ମାସ ହେଲା ମୋର ଘରେ
ଗୋଟିଏ ଚୋରୀ ହୋଇଥିଲା ।
ତହିଁଲା.

Did you make a complaint at
the time before the village
moonsiff?

ସେ କାଳରେ ତୁ ମୋ ଘାଟିରେ
କହିଥିଲୁ କି ?
ଧିରୀୟାଦୋ କୋରି-ଥିଲୁକି ?

What offence have they com-
mitted?

ସେମାନେ କି ଦୋଷ କରିଅଛନ୍ତି ।
ତି ?

They made a hole in the mud-
wall, and carried off all his
things.

ଭାରି ସିନ୍ଧୋ କୋରି କୋରି
ସୋରନ୍ଦ-
ସୋରନ୍ଦ ଦେଇଗଲେ ।
ସାମୋ ଡାକୋ ଡାକୋ
ଗେନି
ନେଲେ.

Swear in the witness.

ସାକ୍ଷୀକ ନିୟାମ କରାଉ ।

Sákhíki niyámo koráo.

He took a stick and hit him
on the head with it.

ଗୋଟିଏ ବାଡ଼ି ଧରି ତାର ମୁଣ୍ଡ
ଉପରେ ପିଟି ଦେଲା ।
ଉପରେ ପିଟି ଦେଲା.

From whom did you first of
all obtain the land?

ପ୍ରଥମରେ ଯେଉଁ ଗୋଟିଏ
ପ୍ରାପ୍ତ ହେଲା ?
ଥାରୁ ପ୍ରାପ୍ତ ହେଲା ?

ENGLISH.

URIA.

ROMAN.

I saw him running away, but we were unable to recognize him. Se poláu-thibáro mu dekhili ni táku chihni no párii.

Who was there when you paid the money? ଥୁଲୁ ସେ ଟଙ୍କା ବାଜିଲା କେଲେ କେଟା Tu se tonká bándhilá bele kése thilá?

If you cheat in this way, you will be punished. ବାକୁ ହେବ । koribáku hebo.

Was the chain on the door, or was it broken? କବାଟରେ ସିଙ୍କୁଳି ଥିଲା କି ଭାଙ୍ଗି ଶୁଣିଲା? Kóbátore sinkuli thilá ki bhá-gi golá-ki?

He locked the door and brought me the key. କବାଟ କୁଞ୍ଚି ପକାଇ ଦେଇ ସେ କୁଞ୍ଚିକା ଦେଲା । Kóbáto kunchi pokái déi se kunchi-káthi móte áni-delá.

This case will take two or three days to finish. ଏକ ଦିନ ବା ଦୁଇ ଦିନ ମଧ୍ୟରେ କେଶ୍ କାସ୍ ଖାତା ଖୁଲିବ । E koidiki sikhya hebá porí hétu mililá.

Traces have been found which will lead to the prisoner's mililá.

ENGLISH.

If he had offered it for a less sum, my suspicions would have been raised; but what he asks appears to be its full value.

URIA.

ଯଦି ସେ କମ୍ମ ଦେବେ ମୋତେ ଉଣା ଲୁଗାକୁ ଦେବୁ
ମାଡ଼ିଥାନ୍ତୁ । ତେବେ ମୋତେ ସନ୍ଦେହ
ହୁଏ । ମାତ୍ର ଉଚିତ ଲୁଗାକୁ କିଛି
ମୋତେ କିଛି ସନ୍ଦେହ ନାହିଁ ।

ROMAN.

Se ghonṭo jēbe mōte uná khorí-
doku jáchithántá, tebe mōte
sondého huontá, mátro uchito
khorído kohibárumōte kichhi
sondého lágu náhiñ.

ON READING AND WRITING.

IV.

ON READING AND WRITING.

ENGLISH.

Can you read?

I can read.

Can you write?

I cannot write.

How long will it take to learn Uriya?

He knows Uriya well.

If you speak Uriya thus, every body will understand you.

What do they call this in Uriya?

ଲେଖା ପଢ଼ା ଶୁଣୁ ।

URIYA.

ପଢ଼ି ପାରୁଛୁ କି ?

ମୋତେ ପାଠ ଅଛି ।

ଲେଖି ପାରୁଛୁ କି ?

ମୋତେ ଲେଖା ଅଛି ନାହିଁ ?

How long will it take to learn Uriya?

He knows Uriya well.

If you speak Uriya thus, every body will understand you.

What do they call this in Uriya?

LEKHA PODHA BISHOO.Y

ROMAN.

Podhi parutshu-ki ?

Móte pátho ásuchhi.

Lekhi parutshu-ki ?

Móte lékhá ásu náhiñ.

O'diyá s'ikhibáku kete kálo jibo ?

Táliáku ó'diyá bholo kori ásu-

E pori ó'diyá kothá kohile,

somoste bujhi páribe.

O'diyáre táku kono bólut-shonti ?

ENGLISH.

URIYA.

ROMAN.

If I make any mistakes in ଏମେ କଥାରେ କ ହେଲେ ହୁଡ଼ିଲେ A'me kothāre ki hele hudile speaking, correct me. ଦୁମେ ଶୁଦ୍ଧ କରବୋ. tume s'uddho koribo.

You must read what you read ତୁ ଯୋଠାରେ କାଲି ଶୁଭରେ ପଢ଼ିଥିଲୁ Tu jōthāre kālī rātre poḍhi-last night over again. କ ସେଠାରେ ଫେରେ ପଢ଼ିବାର ଅଛି । thiluki sēthāre phēre poḍhi-bāro ochhi.

That word is not used here. ଏ ଦେଶରେ ସେ କଥା କଲୁ ନାହିଁ । E dēs'ore se kothā tsolu nāhiñ. Is there any school in this vil- ଏ ଗାଁରେ କୌଣସି ଶାଳା ଅଛି କି ? E gāñre tsāto-s'ālo ochhiki ? lage ?

The children read well, but ଶିଶୁମାନେ ଭଲ କରୁଛନ୍ତି ମାତ୍ର ପିଲାମାନେ ବହଳ-କରି ପଢ଼ୁଛନ୍ତି- their writing is not parti- ତାଙ୍କର ଲେଖା ଭେଦେ ଭଲ ନାହିଁ । honti mātṛo tāngkoro lekhā cularly good. tete bholo nāhiñ.

You have made a great many ତୁ ଅକ୍ଷରମାନେ କନକାରେ କହୁଛୁ ତୁ okhyoromāne bonibāre mistakes in spelling. bobuto hūdo kolu.

Having never learnt any ସେ କିଛି ଯାତ୍ରା ନ କରିବା ହେତୁରୁ ସେ Se kichhi pātho no koribā thing, he is an utter fool. ଶୁଦ୍ଧ ମୂର୍ଖ ହୋଇଗଲା । hēturu se s'uddho mūrkho hoi-golā.

Why was the boy punished ? ସେ ପିଲାକୁ କାହିଁକି ଶିକ୍ଷା ଦେଲା ।
 He was punished for being idle. ସେ ଅଳସୁଆ ହେବା ହେତୁ ତାକୁ ଶିକ୍ଷା ଦେଲା ।
 He was punished for being idle. ସେ ଅଳସୁଆ ହେବା ହେତୁ ତାକୁ ଶିକ୍ଷା ଦେଲା ।

This book is torn ; if you give it to the tailor, he will stitch it for you. ଏ ପୁସ୍ତକ ଚିରିଯାଇ ଗର୍ଜିକ ଦେଲେ ।
 If you give it to the tailor, he will stitch it for you. ଏ ପୁସ୍ତକ ଚିରିଯାଇ ଗର୍ଜିକ ଦେଲେ ।

When I counted, there were twenty-three sheep. ଯେତେବେଳେ ଗଣନା କଲେ ତେବେ ତିରିଶି ଗୋରୁ ଥିଲା ।
 When I counted, there were twenty-three sheep. ଯେତେବେଳେ ଗଣନା କଲେ ତେବେ ତିରିଶି ଗୋରୁ ଥିଲା ।

In writing your accounts, do not use Uriya figures. ଆପଣଙ୍କ ଲେଖାରେ ଉରିଆ ଲେଖା ନାହିଁ ।
 In writing your accounts, do not use Uriya figures. ଆପଣଙ୍କ ଲେଖାରେ ଉରିଆ ଲେଖା ନାହିଁ ।

If 4 nowties of grain sell for a rupee, how many nowties will you get for fifty Rupees ? ଯଦି ୪ ଗୋଟି ଗହଣ ୧ ଟଙ୍କାରେ ବିକ୍ରୟ ହୁଏ, ତେବେ ୫୦ ଟଙ୍କାରେ କେତେ ଗୋଟି ଗହଣ ବିକ୍ରୟ ହେବ ?
 If 4 nowties of grain sell for a rupee, how many nowties will you get for fifty Rupees ? ଯଦି ୪ ଗୋଟି ଗହଣ ୧ ଟଙ୍କାରେ ବିକ୍ରୟ ହୁଏ, ତେବେ ୫୦ ଟଙ୍କାରେ କେତେ ଗୋଟି ଗହଣ ବିକ୍ରୟ ହେବ ?

Bring 3 bundles of straw for my horse.
 Bring 3 bundles of straw for my horse. A'moro ghodá pain tinitá bida
 tshono áne.

my nose.
 The horse was very dirty when I saw it this morning.
 I saw it this morning.

That horse's tail wants cutting. ସେ ଘୋଡ଼ାର ଲୁହ କାଟିବର ଲାଜ୍ । Se ghóáro lándzo kátibáro
thilá.
lódá.

Clean the horse first, and wash the corn afterwards. ଉତ୍ତର ଦେବାକୁ ଦେ ।
 Clean the horse first, and wash the corn afterwards. କୋରି ସେଥି ଉତ୍ତରୀ ତାକୁ ଦେ ।
 Clean the horse first, and wash the corn afterwards. କୋରି ସେଥି ଉତ୍ତରୀ ତାକୁ ଦେ ।

The horse appears to me to be a female. ସେ ଗ୍ଲୋଡ଼ା ତ୍ସହତା ହୌଥିଲା-ପୋରି
lame. ଦଶକ୍ତି । ମୌତେ ଦିସ'ୁଚ୍ଚି.

Tell the horse-keeper to saddle the horse and bring him round. bándhi-kori jino Ghódáku ámbáro ochhi bóli ghódásá-níki koho.

Bring the horse's bridle.
ଏ ଘୋଡ଼ାର ବାଗୁ ଶାଢ଼ୀ ।

Take the horse to the stable. ବୋହୂ ଶାଳକୁ ନେଉଛି ।
Ghóḍá s'áloku néi-já.

ENGLISH.

URIYA.

Can my horse swim this river ?

ROMAN.

Take care that he does not get drowned.

Can a horse get to the top of that mountain ?

Can grass for the horse be procured there ?

It costs 20 Rupees a month to keep a horse.

This horse must be shod to-morrow morning early.

That bundle of grass is not enough for one horse.

ku onṭibo náhiñ.

ON SHOOTING.

VI.

ON SHOOTING.

ENGLISH.

I shall go out shooting early in the to-morrow morning.

Call me at cock-crow.

ବେଶ୍ୟା ଶୟନ ।

URIYA.

I shall go out shooting early in the to-morrow morning.

Call me at cock-crow.

BENTO BISHOYO.

ROMAN.

Káli bodo sokále bentoku jibá.

Call me at cock-crow.

Awake me before it is light.

Udzdzwolo no hóunu ámoku uthá.

What animals are there in this jungle?

E bonore ki ki dzontu ochhi ?

There are sambur, spotted deer, wild boar, barking deer and hares.

khuduro e sobu ochhi.

There are, but nothing will
break, as the caves are large
and numerous.

I saw tracks of bear on the
other side of the mountain.

If you had beaten properly,
plenty of game would have
broken.

The bears come to eat the
sugarcane at night time.

We must wait here.

Look ! there's a jackal.

Slip the dog.

That dog is not at all well,
he has worms.

ଚେଟି ବଲୁଅ ଅଛି ।
କୁକୁରକୁ ଛଡ଼ିଦେ ।
ତାର ଯେଟରେ ପୋକ ଅଛି ।

ଭଲୁ ଅଛୁ ମାତ୍ର ଦଲମାନେ ବଡ଼ ଦେବାଓ
ବୋଧେବାରୁ କିଛି ବାହାରିବ ନାହିଁ ।
ବୋଧେବାରୁ କିଛି ବାହାରିବ ନାହିଁ ।

ପୋବୋତୋକୁ ସେ ଅଡ଼କୁ ଭଲୁ
ଗୋଟି ଦେଖିଲି ।

ତୁମେ ବୋଲୋକୋ ବହୁତ କିଛି
ବୋହୁତ ଦିଅନ୍ତୁ ବାହାରି-
ଥାନ୍ତେ ।

ଭାଲୁମାନେ ରାତିରେ ଆସୁ
ବାକୁ ଆସନ୍ତି ।

ଆମ୍ଭେମାନେ ଏଠାରେ ଛାଡ଼ିବାର ଅଛି ।
ଆମ୍ଭେମାନେ ଏଠାରେ ଛାଡ଼ିବାର ଅଛି ।

ହେଟି ବିଲୁଆ ଚାହିଁ ।

କୁକୁରୋ ତିଆରି-ଦେ ।

ସେ କୁକୁରୋ ଦେହରେ ସୁକୋ କି-
ଚାହିଁ ନାହିଁ ତାର ପେଟରେ ପୋକ ଅଛି ।

ଚାହିଁ ନାହିଁ ତାର ପେଟରେ ପୋକ ଅଛି ।

ENGLISH.

URIYA.

Are there any ducks in that bog where ducks are
tank ?

Have you seen any antelope ? ହୁଏଣ ଦେଖିଲୁକ ?

There are not many bison or deer and a few deer
nilgái in this part of the country. ନାଲିଙ୍ଗାୟି କହୁଛ ନାହାନ୍ତି ।

What bird is that ?

ସେ କି ପକ୍ଷୀ ?

It is a vulture.

ସେ ସାର୍ଗୁନା ପକ୍ଷୀ ।

Its wing is broken, it cannot fly. ଭାଙ୍ଗିଯାଇଥିବାରୁ
fly. ଉଡ଼ି ନ ପାରିବ ।

Melt this lead in the fire and cast some bullets.
କରେ ।

ROMAN.

Se bondhore hoṅgo ochhiki ?

Horino dekhiluki ?

ଦୋ-ଡେସ'ଠୋ ଏ ଭାଗେ ଗୋଏଲ ଅବ ।
ghódāngo bohuto náhānti.

Se ki pokhi ?

Se sárguná pokhi.

ହେତୁରୁ ସେ ଟାରୋ ଦେନା ଭାଙ୍ଗି-ଜାଅିଥିବା
héturú se uḍi no pároi.

ତୋୟାରୋ କୋରେ ।
toyáro kore.

ON TRAVELLING.

VII.

ON TRAVELLING.

ପ୍ରୟାଗ ବିଷୟ ।

PROYANO BISHOYO.

ENGLISH.

URIA.

ROMAN.

How much farther is it?

ଅଉର କେତେ ଦୂର ଅଛି ?

A'uri kete dúro ochhi?

How far is it from here to that village?

ଏଠାରୁ ସେ ଗାଁକୁ କେତେ ଦୂର ଅଛି ?

Etháku se gáñku kete dúro ochhi?

It is about $2\frac{3}{4}$ kós.

ରମାରମୀ ଦୁଇ କୋଶ ତିନି ପା ହେବ ।

Romáromí dui kós'o tini pá hebo.

I have nothing to eat.

ମୋତେ ଖାଇବାର କିଛି ନାହିଁ ।

Móte khaibáku kichhi náhiñ.

I am hungry and thirsty.

ମୋତେ ଭୋକ ଓ ଥଣ୍ଡା ଅଛି ।

Móte bhóko s'ós'o koruchhi.

Shew me the road to the vil- lage.

Gáñku ámoku báto dekhá.

ENGLISH.

URIYA.

I want 3 carts, go and feteḥ aṣṣu ୧୩ଟି ଶଗଡ଼ ଲେଡ଼ା
 them at once. ତୁମ୍ଭଙ୍କର ଦେଖିଅଣେ ।

The wheel of the cart came ଶଗଡ଼ର ଚକି ବାହାରି ପଡ଼ିଲା ।
 off.

The bullocks can walk no ବଳଦମାନେ ଆଉ ଚାଲୁନାହାନ୍ତି ।
 farther.

Send that cart away. ସେ ଶଗଡ଼ ପଠାଇଦେ ।

Pay the cartman his hire, and ଶଗଡ଼ିଆକୁ ଭଡ଼ା ଦେଇପକା ସେ ଯାଉ ।
 let him go. se jāu.

Hulloh ! you bandy man, ଅରେ ଶଗଡ଼ିଆ ବାଟରୁ ଶଗଡ଼ କାଢ଼ିଦେ ।
 move your cart out of the kādhi-de.

way.

Can't you hear ? ତୋର କାନକୁ ଶୁଭୁ ନାହିଁକି ?

When I called to you, why ମୁଁ ଡାକିଲା ବେଳେ ତୁ ବାଟରୁ ଶଗଡ଼
 did you not move your cart କାହିଁକି କାଢ଼ୁ ନାହିଁ ।
 out of the way ? huñ.

ROMAN.

I want 3 carts, tinitá s'ogodo lóda
 ochhi, tokhyonore gheni-āne.
 S'ogodoro guli báhāri podilá.

The bullocks can walk no
 hánti.

Se s'ogodo pothái-de.

Pay the cartman his hire, and
 se jāu.

Hulloh ! you bandy man, a're s'ogodiá, bátoru s'ogodo
 kádhi-de.

way.
 Tóro kánoku s'ubhunáhiñ-ki ?
 Muñ dákilá bele tu bátoru
 s'ogodo káhiñ-ki kádhu na-
 huñ.

I want 2 coolies to carry my things. *ମୁଁ ମୋର ସବୁ ବସ୍ତୁ ବୋହେମାନଙ୍କୁ ବୁଲେଇବାକୁ ଦେଖିବି।*

What are the coolies doing? *ମୁଁ ମୋର ବୋହେମାନଙ୍କୁ କି କରୁଛନ୍ତି।*

They are cooking their rice. *ବୋହେମାନେ ଚାଉଳ ପକେଇଛନ୍ତି।*

What! have they not eaten yet? *କି! ସେମାନେ ଖାଇନାହାନ୍ତି କି?*

How much is each coolie? *ମୁଁ ମୋର ବୋହେମାନଙ୍କୁ କେତେ ଦେଖିବି।*
to get? *ଦେଖିବାକୁ ପଡୁଛି।*

Give each man 4 annas. *ତାଙ୍କୁ ଜଣେଙ୍କୁ ୪ ଆନା ଦେଖିବି।*

I have lost my way, show me the road. *ମୁଁ ମୋର ଯାତାକାତ ହରାଇ ଦେଖିବି।*

Bring a lighted torch.

Call the kárji of the village. *ଗାଁ କାର୍ଜି କି ଡାକି ଦେ।*

You must get me some sheep, goats, chickens, milk and eggs. *ତୁ ଆମ୍ଭେ ମୋ ପାଇଁ କିଛି ଚାମୁଣ୍ଡା, ମାଈ, କୁକୁଡ଼ା, ଦୁଧ ଓ ଡିମ୍ବୋ କୁଟୁଡ଼ା ଦେଖିବି।*

ENGLISH.

URIYA.

ROMAN

What things have you for sale? Tótháre bikibáku ki s'oroko sale?

Go to the bazar, and buy some rice, sugar, salt and oil. Bódzároku jái tsáulo nobáto some rice, sugar, salt and oil. nuno áuri telo kini-áne.

These things are not at all cheap, they are very dear. E chidzo kichhi sostá náhiñ, cheap, they are very dear. boḍo mohorgo hói ochhi.

This thing is old, and I will not buy it. E s'oroko puruná hebáru áme This thing is old, and I will not buy it. kinibu náhiñ.

Never mind; I don't want it. Kichhi chintá náhiñ, ámoku Never mind; I don't want it. lódá náhiñ.

What is the price of that sheep? Se menhá kete?

Two rupees. Dui ṭonká.

Bring a Kávadi-man to show me the things. M'ro sorondzámo bóhi-nebá-ku gótie bháruá áne.

Pitch the tent under a tree
 ଚଢ଼ି ଗଛ ତଳେ ମାଡ଼ିବା ଚାହିଁ ।
 Tombu bondho todo
 tole mārībāro ochhi.
 near the tank.

That rope is slack, pull it
ତାକୁ ଖୁଣ୍ଟି ଖୁଣ୍ଟି ହେଉଅଛି
ତାକୁ ଭିଦି-କରି ବାନ୍ଧିବେ ।
ଭିଡ଼ିକରି ବାନ୍ଧିବେ ।

Two of the tent ropes are missing and the tent pegs have also all been lost.

Strike the tent, after I have eaten
left.

ବିଏ ।

ବାହାରି-ଗୋଲା ବଞ୍ଚୁ କାହିଁ A'me uttāru
tombu kādhi-dio.

Take my tent down to-night, and build there
 and take it on to Aska. I shall be there to-morrow
 morning, and shall stay there for three days.

I want some cold water for your bathing.

ENGLISH.

Bring some hot water.

How much water is there in the river?
the river?

Is the water deep here?

Is the tide in the river?

The tide is not in yet.

Is there a bridge over the river?
river?

Hullo ! boatman how am I
to cross this river?

This bridge is old, and requires
repair.

Where can I cross the river?
Clean the boat out, and bring

it.

URIYA.

ତାଲୁ ପାଣି ଅଣିଦେ ।

କେତେ ପାଣି ଅଛି ?
ଏହି ନଦୀରେ କେତେ ପାଣି ଅଛି ?

ଏହି ନଦୀ ଗଭୀର ଅଛି ?

ଏହି ନଦୀରେ ଟିଡ଼ି ଅଛି କି ?

ଅତି ଟିଡ଼ି ଦେଉନାହିଁ ।

ଏହି ନଦୀ ଉପରେ କିଛି ଅଛି ?

ହଲୋ !

boatman how am I

to cross this river?

This bridge is old, and requires
repair.

Where can I cross the river?
Clean the boat out, and bring

it.

ROMAN.

Totolá páni áni-de.

Nodíre kete páni ochhi?

Etháre páni gobhíro ochhi ki?

Ebe nodíre dzuáro déichhi-
ki?

A'uri dzuáro déi-náhiñ.

Nodí upore sonkho ochhi ki?

Hullo ! boatman how am I
to cross this river?

This bridge is old, and requires
repair.

Where can I cross the river?

Clean the boat out, and bring

it.

Hoist the sail.

There is no wind.

Take down the sail.

Can't you feel the bottom of the boat
with your pole?

Anchor the boat here.

ଫୁଲାଇବାକେ ।

ପବନ କିଛି ନାହିଁ ।

ଫୁଲାଇବାଦିଦେ ।

କି କାତବାଡ଼ି ପାଉ ନାହିଁକି ?

.

ନାଆକୁ ଏଠାରେ ନଙ୍ଗିଲିଦେ ।

Odzhálotó bándhe.

Pobono kiehhi náhiñ.

Odzhálotó kádhi-de.

Ki káto-bádi páu náhiñ-ki ?

Náaku éthare nongoli-de.

MISCELLANEOUS.

VIII.

MISCELLANEOUS.

ENGLISH.

Pull the punka.

It is very hot to-day.

It looks like a storm.

It is very dark just now.

The wind is rising.

The wind is blowing hard.

The branch of that tree has been broken off by the wind.

The lightning flashes.

BISESHO KOTHA'BARTTA.

ROMAN.

Ponkhá jhike.

A'ji bohuto goromo hói-ochhi.

Botáso pobono ásíbá-pori
dis'uchhi.

Ebe bодо ondháro hói-ochhi.

Pobono ánto hói ásuchhi.

Pobono bohuto bohuchhi.

Se gotshoro dáo pobonore
bhági-golá.

Bidzulí máruchhi.

ବିଶେଷ କଥାକାହିଁ ।

URIYA.

ପଂଖା ଝିକେ ।

ଅଜି ବହୁତ ଗରମ ହୋଇଅଛି ।

ବଟାସ ପବନ ଅସିବାପରି ବଢ଼ୁଛି ।

ଏବେ ବଡ଼ ଅନ୍ଧାର ହୋଇଅଛି ।

ପବନ ଅଣ୍ଟା ହୋଇ ଅସୁଅଛି ।

ପବନ ବହୁତ ବହୁଛି ।

ବିଜୁଳି ମାରୁଛି ।

It is thundering.

ଗର୍ଜନ କରୁଛି ।

It is very cloudy and looks as if it were raining.
like rain.

Gordzono koruchhi.

Bohuto mégho koruchhi bor-
shibá-pori disuchhi.

Bring me my umbrella.

ଅମର ଛତା ଆଣ ।

The rain has ceased.

ବର୍ଷା ଶୁଦ୍ଧିଗଲା ।

A'moro tshotá áne.

Borshá tshádi-gola.

The sun is very powerful now. ଏବେ ବଡ଼ ସରା କାନ୍ଥୁଛି ହାଲିଆ ଦେଲୁ
I am tired, let us sit down ଗଲୁ ଶୁଇରେ ବସିବର ତିନିଏ ହାଲିଆ
in the shade and rest a ମାରିବା ।
bit.

Ebe boḍo khorá kátuchhi há-
liá helu gotsho tsháire
bosikori tikié hálíá máribá.

Two people were killed by a lightning.
lightning.

Bodzro podibáru dúi dzono
mori-gole.

A great deal of dew falls in the cold weather.
the cold weather.

S'ito kálore bohuto kákoro
poduchhi.

My feet are very cold.

ମୋର ପାଦମାନେ ବେଶେ ଥଣ୍ଡା ହୋଇଅଛି ।
hói-ochhi.

Light a fire.

ଆଲୁ ।

Niá logá.

ENGLISH.

URIYA.

If the house caught fire, it would soon burn down.

I sent for the carpenter, but he said that he would not come.

You must saw this beam in two.

Go and buy me three planks to make a door.

The roof of this house must be re-thatched.

If you tile your house it will not catch fire.

Why don't you knock down that mud wall and build a brick one instead?

ROMAN.

Ghore niá lágile bege dzol jibo.

Muñ se bodhai páñ pothái-
lini se ásihi náhiñ bóilá.

E káthutá tume kortore chir
debáro ochhi.

Kobáto toyáro koribáku tinitá
potá kini áni-de.

E ghoró tsálo nuá tshonre
tsháibáro ochhi.

Tóro ghoró jhinkoro kole,
niá lágibo nahiñ.

Se máti-kántho bhángi-dei
tu káhiñki ititá kántho koru-
nahiñ?

Turn the cart to the left hand ଶେଡ଼କୁ ଡେଇଁବା ଅଡ଼େ ବୁଲାଇଦେ । S'ogodoku debiri áde bulái-de.
side.

Take the road to the right ଶାଈବା ହାତ ଆଡ଼େ ସଲଖ କରି ନେ । Kháibá háto áde solokho kori
hand-side, and go straight ne.

My husband knotted two ମୋର ଗିରସ୍ତ ଦୁଇ ଦଉଡ଼ିରେ ଶ୍ଵେ ସକାଇ ମୋର ଗିରସ୍ତ ଦୁଇ ଦଉଡ଼ିରେ
ropes together and bound ମୋତେ ବାନ୍ଧିଦେଲେ । gonthi pokái móte bándhi-
me. dele.

When he seized your cloth ତୋର ଲୁଗାକୁ ଧରିବା ବେଳେ ତୁ କାହିଁକି ଟୋର ଲୁଗାକୁ ଧରିବାର ବେଳେ ତୁ
why did you not shout out ? ହୁଇ କଲୁ କାହିଁ ? káhiñki huri kolu-náhiñ ?

Eleven persons in my village ଅଗର ଗାଁରେ ଏଗାର ଜଣ ମନୁଷ୍ୟ ଝାଡ଼ା- A'moro gáñre égaro dzono
fell sick of cholera, and ବାଡ଼ିରେ କାଲିଲ ହୋଇ ମାନୁ ମୁଇ monushyo dzháda-bántire
only two recovered. ଜଣ ମନୁଷ୍ୟ ଭଲ ହୋଇ ଗଲେ । káilá hói, mátro dui dzono

monushyo bholo hoi-gole.

A PRACTICAL HAND BOOK OF URIYA.

PART III.

Uriya depositions in the Roman Character with
English translation.

N. B.—The learner is advised to study the following depositions as specimens of the living language of *the people*. With a single exception, they were all taken down by the writer himself, and contain the very words of the speakers themselves.

FIRST WITNESS.

ENGLISH.

About 26 or 27 days ago I was sleeping in my field. I looked up and saw people tying the corn together, and removing it from the field. Náná Nárono was tying a bundle together. I ran and laid hold of him with the bundle from behind. Upon catching hold of him, I shouted out, "They are stealing my corn, run." I then got frightened, for I thought that the Dandasí man might perhaps stab me or beat me, and so I untied the rope round the bundle and bound him with it. A'nondo A'tsári and Tsondro Moni then arrived, and upon their coming I brought him close to the watch-hut. As I was standing holding him, Gongá Dáso came up and told me to let him go. I said: "He was taking away my corn, why should I let him go? I will report (the matter) to the authorities." He said to me: "We will (first) see how much of your corn he has taken." I said: "I am holding the thief, do you go and sec." A'nondo A'tsari and Gongadáso, these two went to have a look at the field. Directly afterwards Govindo Náýoko came up with a

PROTHOMO SAKHY LEKHAIBA BANGMU'LO.

O'DIYA'.

A'dzoku sotáis'i ki oṭháis'i dino hebo muñ bilore rátro kálore s'ói-thili. Muñ tsáhilá soriki dháno bándhi-kori · biloru jáuts-honti. Náná Nárono bólibá ásámi dháno gots-há bándhuchhi. Muñ dhái-goli. Gots-há sángore táku pots-ho áḍe dhori pokáili. Dhori ṭokáikori huri koli: Móro dháno tsóro gheni néuts-honti dhái poḍo, huri koli. Se kálore môte bhoyo lágilá Dondási lóko bhusi-pokái-bo mári-pokái-bo bóli bhoyo helá. Se gotsháro douḍi phiṭái táku bándhi-pokáili. A'nondo A'tsári áilá. Tsondro Moṇi á-ila. Emáne ásibáru táku bhónra pákhoku neli. Sethi uttáru muñ táku dhori ṭhiyá hóichhi e Gongádáso bólibá ásámi ásile. Bóile táku ts-háḍe, ts-háḍe. Muñ bóili dháno bóhi-nelá muñ táku káhiñki ts-hádibi sorkáruku dzoṇá koribi bóili. Se bóilá: "Tóro kete dháno néichhi-ki bilo dekhibá." Muñ bóili: "Muñ tsóri dhori ṭhiyá hóichhi, tume jái dekho." A'nondo A'tsári Gongádáso dui dzoṇo bilo dekhibáku gole. Se kálore Gobindo Náyoko bólibá ásámi bhusá-káṭi dhori-kori ásilá. Bóilá: "Tóte ke bándhichhi, bóli pots-

ENGLISH.

dagger in his hand, and asked: "Who has tied you?" I told him that he (the thief) had been carrying off my corn, and that I had bound him. He said: "If you don't let him go, I will cut you down," and raised his dagger. Having a stick in my hand at the time I struck him with it. He started back, and I called out; Hulloh! he is stabbing me, run! He again raised his dagger to strike me. I again struck him with my stick. At this moment Tsondro Moni Behara and Ononto Atsári came up, and upon their exclaiming: "What is this, have you come to stab him in the night-time?" he ran away. As he was running away, Gongáhari Dáso saw him, and also Anondo Atsári.

Afterwards Gongádhoro Dáso arrived, and said: "Although there were so many of us about the field he came to stab you. Let the thief go." I said: "He has taken my corn away, and you saw that he came to stab me, why should I let him go?" He said to me: "Inform the Sirkár (of it) I will be responsible for the grain that you have lost (idiom.)" Whereupon he released Nárono Náik. That is the whole of the matter.

O'DIYA'.

hárlá. Muñ bóili: "Móro dháno nelá je, muñ bandhichhi." "Ts-háđi debuki háni-debi," bóli-kori káti uporoku tekilá. Se kálore móro hátore báđi thibáru táku piđi-deli. Se pots-hoku ghunchi-golá: Móte háni-pokáilá hé, dhái-podo hé, bóli muñ koli. Auri thore háñibi bóli káti tekilá. Muñ áuri thore báđire piđi-deli. E समयore Tsondro Moni Behará Ononto Atsári hádzoro hele: "Ye kiho háni pokáuts-hu rátro kálore," bólibáru se poláilá. Se poláibá समयore Gongáhári Dáso dekhichhi. Anondo A'tsári se modhyo dekhichhi.

Sethi uttáru e Gongáđhoro Dáso ásilá. Bóilá: "A'me ete lóko bilore tháu tháu háni pokáuchhi e tsóroku phitái dio." Muñ bóili: "Móro dháno nelá ebe móte háni pokáuthilá dekhilo, áu muñ kópori ts-háđi debi." Se bóilá: "Tume sorkároku dzoná koro e báđi bođolámuku muñ eká púchi, bólibáru se tsóro Nárono Ná yokoku phitái delá. Setháre songoti setiki.

SECOND WITNESS.

ENGLISH.

About 27 or 28 days ago I was sleeping in the field about 10 or 11 o'clock. The complainant made a noise, and upon his calling out that they were carrying off his grain, I ran. Tsondro Moni Behorá ran. Ononto Atsárjyo ran. When we got there, three or four people were running off with bundles of corn, and upon our pursuing them, they threw them down and ran away. The complainant was holding this man Nárono Náyoko, and by his side there was a bundle of corn. It was after this that we went. He (complainant) brought him close to the watch-house, and whilst we were sitting there, Gongá Dáso came up and said: "What is all this about, let the thief go." Whereupon (lit. upon his saying so) the complainant said: "He has taken away my corn, and I shall not let him go." Gongá Dáso said: "Go and see how much of your corn has been stolen." The complainant said: "I am holding the thief and cannot go, do you go and look at the field." Upon his saying this, Gongá Dáso took me with him, and we went off to look at the field. As we were looking at the field, the complainant shouted out that they were cutting him to pieces, and upon his saying this, we ran. When we got to the spot this

DWITIYO SAKHI LEKHAIBA BANGMULO.

O'DIYA'.

A'dzoku sotáis'i ki otháis'i dino hebo rátro dos'o ghodiki egáro ghodi hebo, muñ bilore s'oi-thili. Dábádáro huri kolá : Móro dháno bóhi-nelá dhái-áso, bólibáru muñ dháili. Tsondromoni Behorá dháilá. Ononto A'tsárjyo dháilá. Golá beloku tini tsári dzono dháno gots-há dhori poláuts-honti. A'me dháibáru se pokái-dei poláilá. Ye Nárono Ná yokoku dábádáro dhorichhi. Dháno gotshá táhá pákhoku dhorichhi. A'me sethi uttáru golu. Táku bhónrá pákhoku gheni ánilá. Ye kálore setháre bosí-ots-hu. Gongá Dáso ásilá, boilá : "E ki átsorono, tsóroku tshádi de" bólibáru, dábádáro bóilá : "Móro dháno bóhi-nelá, muñ ts-hádibi náhiñ." Gongá Dáso bóilá : "Tóro kete dháno tsóri jáichhi bilo dekhá" bólibáru dábádáro bóilá : "Muñ tsóroku dhorichhi muñ jibi náhiñ, tune jái bilo dekho," bólibáru Gongá Dáso móte dhori se biloku dekhíbáku golu. E kálore áme biloku dekhutsu. Dábádáro huri kolá : "Móte háni-pokáilá," bólibáru áme dhái-ásilu. A'ilá beloku e Gobindo Ná yoko káti dhori poláuchhi. Tsondro Moni Behorá, Ononto A'tsário ámoku kohile : "A'me etháre no thile, ehi khyone háni dei-thántá ; áme tsáhilá, beloku ede busá-káti dhori poláuthilá dekhilu." Se kálore e Gongádáso dábádároku bóilá : Tóro

ENGLISH.

man Govindo Náyoko ran away with a knife in his hand (lit. holding a knife). Tsondro Moni Behor and Ononto Atsário said to us: "If we had not been here, he would have cut him down in another instant (lit. in this instant)." When we saw him, he was running away with a thrust-knife as long as this (indicating its length on his arm). Gongá Dáso then said to the complainant: "If he had stabbed you, you would have lost your life, let this thief go." Whereupon the complainant said: "He has taken away a lot of my corn, and I won't let him go." Gongá Dáso said (to him): "Give information to the authorities (Sirkar) and let him go." The complainant however would not, and so Gongá Dáso untied the thief and let him go. This is all I know, I know nothing more, Sir.

 THIRD WITNESS.

Some 27 or 28 days ago I was sleeping in my field at night. The man named A'rtotá A'tsário shouted out, that they were carrying off his corn, and called to us to run. Accordingly I ran. When I got there, they were running off with 3 or 4 bundles of corn. When Anonto A'tsário, A'nondo A'tsário and myself saw (them) they threw down the bundles and ran off.

O'DIYA'.

práno jái thántá ebe háni-pokáithile, e tsóroku tshádi-de, bólibáru dábádáro bóilá: Móro kete dháno nelá, muñ tshádibi náhiñ, bóilá. Gongá Dáso bóilá: Tu sorkáruku dzoná kore, yáku tshádi-de. Dábádáro náhiñ bólibáru Gongá Dáso tshodái tsóroku ghoudi delá. Etiki eká, áu muñ kichhi dzáni náhiñ, Bábu.

 TRUTTYO SÁKHI' LEKHAIBA' BANGMU'LO.

A'dzoku sotáis'i ki oṭháis'i dino hebo se rátro mó bilore muñ s'ói-thili. A'rtótá A'tsário bólibá ásámi huri kolá: "Móro dháno neuchhi, dhái-áso," bóli huri kolá. Se समयore muñ dhái-ásili. Muñ dhái-ásilá beloku tinitá tsáritá dháno gotsháku dhorikori poláu-thile. A'nonto A'tsário, A'nondo A'tsário, áme, dekhíbaru gotshá pokái-kori

ENGLISH.

The complainant was holding Nárono Náyoko by force. Upon our approach, he dragged him off to the side of the watch-hut. At this time, the man named Gongá Dáso arrived, (and) said to the complainant: "What is all this about, let him go." Whereupon the complainant said: "I caught him, how can I let him go?" Gongá Dáso said: "Go and look at your field, and see how much of your corn has been stolen." The complainant said: "I am holding the thief; if I let go, the thief will run away; do you go and examine it." Anondo Atsário taking Gongá Dáso with him (then) went to the field. At this time the man named Govindo Náyoko arrived and said: "Who bound you?" The complainant said: "I laid hold of him for stealing my corn." Govindo Náyoko said: "If you do not let him go, I will cut you down" (idiom.) and raised his knife in the air, (lit. upwards). The complainant had a stick in his hand which he raised. The Dandási retreated but came at him again, and raised his knife. The complainant shouted out: "He is killing me, run," and again menaced him with his stick. All this time we were sitting near the watch-house. We stood up and said: "Hulloh! Govindo Náyoko, what's all this about? Have you come to murder a Brahmin in the night time? If we had not been here this very minute you would have

O'DIYA'.

poláile. Nárono Ná yokoku dábádáro dzobordosti kori dhori-thilá. A'me jibáku bhóñrá pákhoku bhiði áñilá. E kálore Gongá Dáso bólibá ásámi se ásilá. Dábádáro'ku kohilí: "E ki kothá, tshádi de," bólibáru se dábádáro: "Muñ dhorichhi táku, kimiti ts-hádibi" bólibáru, Gongá Dáso kohilá: "Kete dháno tóro tsóri jáichhi, já, bilo dekhibá." Dábádáro bóilá: "Muñ tsóroku dhorichhi ts-hádi dele tsóro poláibo, tume jáo, dekhi áso." Anondo A'tsário Gongí Dásoku dhori-kori biloku gole. Se kálore Gobindo Ná yoko bólibá ásámi se ásilá. Se bóilá: "Tóte ke dhóila?" Dábádáro bóilá: "Muñ dhóili, móro málo tsóri nelá, muñ dhóili." Gobindo Ná yoko bóilá: "Ts-hádi debu-ki háni debi," káti uporoku untsáilá. Dábádáro ðhengá dhori thilá táku untsáilá. Dondási se potshoku báhári-golá. A'u thore dhái ásilá, káti untsáilá. Dábádáro huri kolá: "Háni pokáilá dhái-podo," huri-kori se dábádáro ðhengá untsáilá. A'me se kálore bhoñra pákhore bosithilu. A'me ðhiá kori: "Kíré Gobindo Ná yoko e ki kothá, tu rátro kálore bráhmonoku hánibáku ásuts-hu. A'me no thile, ehiláge háni-pokáuts-hu," ethiá bólibáru se poláilá. Se kálore Gongá Dáso A'nondo Atsário se ásile. Se ási-kori dábádároku kohile: "Tóro dhonoku dhono golá, tóro práno jai-thántá, bráhmono no thile háni-pokái-diontá, táku tshádi de. Táku no ts-hádile áme báhári-gole, ekutiá thile háni debo,

ENGLISH.

murdered him." Whereupon he ran away. Gongá Dáso and A'nondo A'tsário then came up, and the former said to the complainant: "You have lost your property, and might have lost your life. If you had not been a Brahmin, he would have killed you. Let him go. If you don't let him go, and we leave you here by yourself, he will kill you, for, although there were so many people about, he came to kill you: so now let him go." The complainant said: "He has taken my property, and all of you saw that the man came to kill me, how can I let him go?" Gongá Dáso said: "Inform the authorities. If you keep him, you will lose your life to no purpose, and so let him go." He (complainant) said: "I shall not let him go." Whereupon he (Gongá Dáso) released him, and drove him off. This is all I know.

FOURTH WITNESS.

About 27 or 28 days ago, I was sleeping in the field at night time. At this time about 11 o'clock, A'roto A'tsario gave a shout and said: "Run, they have stolen all the corn from my field." I got up and ran. As I was running, Anondo Atsário and Tsondro Moni Behorá were also running

O'DIYA'.

ete lóko tháu tháu háñibáku ásilá. Ebe táku tshádi-de." Dábádáro bóilá: "Móro málo nelá, tume somoste dekhuts-ho háñibáku ásilá, muñ táku kimiti ts-hádi debi." Gongá Dáso bóilá: "Tu Sorkároku dzoná kore. Táku rokhile hokonáke práno jibo, táku tshádi-de." Se bóilá: "Muñ ts-hádi bi náhiñ" bólibáru, tshodái kori ghoudi delá. Ethiki eká, áu dzoná nahiñ."

 TSOTURTHO SÁKHI LEKHAIBA BANGMU'LO.

Sotáis'i ki otháis'i dino hebo muñ rátro kálore bilore s'ói-thili. E समयore rátro egáro ghoditháre A'roto A'tsário huri pokáilá: "Dhái podó móro dháno biloru sobu tsóro gheni-gole bólibáru muñ uñhi dháili. Dháilá bełosoriki A'nondo A'tsário Tsondro Moni Behorá modhyo dháu-otshont.

ENGLISH.

They (*i. e.*, the thieves) were going off with three or four bundles of corn. Upon seeing us, they threw them down and ran off, and we went up to Arotá Atsário. When we got to him, he was holding Nárono Náyoko by force along with a bundle of corn. He afterwards dragged him round to the side of the watch-hut. Gongá Dáso afterwards ran up and asked : “Hulloh ! What have you got hold of him for ?” “He has stolen all my corn, and so I seized him.” He said : “Why, how much of your corn is gone ? let us go and see.” The complainant said : “I am holding the thief, how can I let him go, do you go and see.” Accordingly Gongá Dáso taking A’nondo A’tsári with him, went to look at the field. I and Tsondro Moni Behorá sat down at the side of the watch-hut. At this time Govindo Náyoko came up (and) said : “Hulloh ! Nárono, who has caught you ?” The complainant said : “He has stolen my corn, and so I seized him : “You bastard Brahmin” said he, “will you let him go, or shall I cut you down ?” Whereupon he raised his knife. A’roto A’tsário had a stick in his hand at the time, and raised it. Upon his lifting it up, he sprang back. Upon his approaching a second time with his knife raised, A’roto A’tsário shouted out : “Hulloh, ! run, he is murdering me.” Then Tsondro Moni and I said to him : “What’s this ! Govindo Náyoko, have

O'DIYA'.

Finitá ki tsáritá dháno gotshámáne dhori jáu-
thile. A'moku dekhíbaru pokáidei poláile. E so-
moyore A'roto A'tsário pákhoku golu. Golá belo-
soriki Nárono Ná yokoku dháno songotore dzobor-
dosti-kori dhorichhi. Se kálore táku dhori-kori
bhoñrá pákhoku bhiḍi-ánilá. Tohiñ uttáru Gongá
Dáso dhái áilá : " Kihe káhin-ki dhorits-ho," bólibáru
Gongá Dáso bóilá : " Móro dháno sorboswo
tsóráibáru muñ dhorichhi." Se bóilá : " Káhiñ,
tumbhoro kete dháno jáichhi dekhíbá tsálo." Dábá-
dáro bóilá : " Múto tsóroku dhorichhi kimiti
ts-háḍi-kori jibi, tu jái dekhe bólibáru Gongá Dáso
A'nondo A'tsárioku dhori-kori bilo dekhíbáku golá.
Se bhóñrá pákhore Tsondro Moni Behorá, muñ
bosi-thilu." E kálore Gobindo Ná yoko ásilá.
Bóilá : " Kíre Nárono tóte kiése dhorilá?" Dábá-
dáro bóila : " Móro dháno tsórái-nebáru muñ
dhorili. Bóilá : " Gihálipuo (com. gyálopo) Bálmono
ts-háḍibuná? háni debi" bóli káti uporoku tekilá.
Se kálore A'roto A'tsário báḍi dhori-thilá. Táku
teki-delá. Teki-debáru pots-hoku ghunchi-golá.
Phére áu thore ási káṭiki tekibá kálore A'rotá
At'sário : " Dhái-podo he! háni pokáilá," bóli huri
kolá. Se kálore Tsondro Moni Behorá muñ :
" Kíre Gobindo Ná yoko tu rátro kálore ási-kori
Bráhmónoku hánuts-hu. Brohmá hotiyá koribu-
ki?" bólibáru bhusákáṭi dhori báhári golá. Se kálore
Gongá Dáso dhái-áilá. Bóila : " Ki A'reto

ENGLISH.

you come to kill a Brahmin in the night-time? Would you commit Brahmin murder?" Whereupon he ran off with his knife. Gongá Dáso then came up and said: "What's this, A'roto A'tsário; although we were all of us about, he wanted to murder you; if we had not been here, he would have killed you. Your property has just been stolen, and you might have lost your life. If we leave the place he'll kill you. Let go this thief:" Upon which the complainant said: "I shall not let him go. I shall inform the authorities." Gongá Dáso said: "Go and inform them!" and untying the rope that A'roto A'tsari held, he drove Nárono Náyoko away. Sir, this is all I know.

DEPOSITION MADE BY A WITNESS.

On Sunday, the 19th instant, at eight o'clock at night, we were sitting between this constable's house and my own, wrapped up in our blankets. At that time this constable came. When he arrived he had no belt on. He had on his trousers and coat. I noticed something round his waist. Upon noticing it, I ran and laid hold of him. I called out to Obodono Lobi to run and bring me a wick. He procured a wick (light) and came. Upon his

O'DIYA'.

A'tsário áme somoste tháu tháu tóte háni pokáu-thilá, áme no thíle háni pokáithántá, tóro ebe dháno golá, práno jái-thantá, áme poláile hani pokáibo, tu e tsóroku ts-hádi-de bólibáru dábádáro bóilá: "Muñ ts-hádibi náhiñ, muñ sorkárore dzoná koribi." Gongá Dáso bóilá: "Tu dzoná kore," bólibáru Gongá Dáso A'rotá A'tsáriṭháru doudi phitái Nárono Ná yokoku ghoudi delá. Bábu, muñ ethiki dzánichhi.

 SAKHI' LEKHAIBA' BANGMU'LO.

Robibáro dino onísi tárikhore se dino átho ghonṭo rátri góte komoḷo ghodái-kori e sipái ghoroku móro ghoroku modhyore bosithilu. E sipái sete beḷosomeyore ásilá. A'silá beḷore dábáli bándhi-náhiñ. Surái kóto táro dehore ochhi. Táro onṭá móte dis'ilá. Dis'ibáru muñ dhái-jái-kori dhorili. Obodono Lobiki góte boḷitá dhorikori dhái-áso bóli dákili. Se bólitá dhorikori ásilá. A'sibáru Kórtṭágore thibá rongo rumáḷo gudáre nuá nuṇo e mudái

ENGLISH.

coming up, I found that the defendant had some new salt round his waist (lit. in) wrapped up in the red handkerchief before the Court. I afterwards searched the defendant's house. Upon searching it, (I found that) he (the defendant) had placed this blue bag in the corner with a log of wood on the top. I brought it out and examined it. There was new salt in the bag. When I arrested the defendant, he had just been relieved and was returning from guard. I kept the salt and this man in the Treasury building, and reported (the matter) to the Superintendent in the morning. The prisoner admitted ten times that the red handkerchief was his. He admitted it yesterday on the 20th instant. The prisoner admitted that the blue bag was his. Chinníá and the defendant both live in the same house (lit. to Chinníá and that defendant these two persons one house there is). After the salt was discovered in the house I never asked Chinníá anything (*i. e.*, about it). I am not on bad terms with the prisoner (lit. to me and to this prisoner no enmity there is not).

DEPOSITION MADE BY A COMPLAINANT.

Last Sunday at sunset, I was sitting in my verandah which overlooks the street. These two men,

O'DIYA'.

ontáre bándhi-kori ochhi. Se uttáru mudái ghoró tonkhili. Tonkhilá belóku gótie kónore e níló sánchiku kátho ghodái-kori rokhi-thilá. Táku kádhi gheni-ánili. Se sánchire nuá nuño thilá. Muñ mudáiki dhorilá belóku se párá bodláí-kori ásilá. E-nuñoku ásámiki “treasury” ghátore rokhi-kori Superintendentuku sokále riporto koli. E rongo rumálo koidíro bóli-kori koidí dos'ó thore oppi-ghenichhi. Káli kódie tárikhore oppi ghenichhi. Se níliyá sánchi móro bóli koidí oppi-ghenilá. E Chiniáku e mudáiki dui dzonongku gótie ghoró ochhi. Nuño ghore mililá uttáru se Chiniáku muñ kichhi pots-hári-náhiñ. Móte e koidíki kichhi hírshá náhiñ.

DÁBÁDÁRO LEKHAIBA BANGMU'LO.

Goto Robibáro dinore súrjyo udeyo belosoriki ámbhó dándopináre muñ bosithili. E Chelámáyá

ENGLISH.

Chelamáyá and Jongomo passed by (lit. went). As they passed, they made enquiries of me as to whether I had any pieces of cloth. I fetched a piece and showed it to them (lit. before them). It was agreed that they should supply me with fourteen jackets, and should return me the two and a half yards excess out of twenty-one yards (delivered), and that I should pay one anna and nine pice for each jacket. Chelamáyá took the piece of cloth and left. He agreed to deliver everything on the 26th instant. Jongamo Guráya who was with him at the time has told me that he left last night for Berhampore, taking his family with him. He has cheated me and run away. I beg that the authorities will punish him according to the regulations, and restore my property to me. He has gone off after giving back to me the pieces which he had cut up for eleven jackets, but the rest he has not given me. Dzongomo Guráya says that Chelamáyá has taken seven yards with him. He will prove that he himself has $14\frac{1}{2}$ yards. Chelamáyá does tailor's work. The value of the seven yards of cloth would be seven 4-anna pieces, (*i. e.*, 1 Re. 12 ans.).

O'DIYA'.

Dzongomo Guráyá e dui dzono gole. Jái-kori móte tháno lugá tolásile. Muñ áni tángko ágore dekháili. Dekhái kori mirdzái siñbáku nirnoyo koli. Ekóis'i godzoku tsoudo mirdzái áu báki dui godzo odhe koná dei pokáibáku, puni gótié mirdzáiku onác tini pois'a lekháre nirnoyo helá. Se tháno dhori e Chelámáyá báhári ásilá. Tshobís'i táríkhore sobu dei-pokáibo bóli nistsoyo kolá. Goto rátrorre táro kutumabo dhori Brohmopuruku báhári golá bóli táhá sángore jái-thibá Dzongomo Guráyá móte kohilá. Móte dogá páiti kori polái-golá. Táku Sorkároghoro poddhotimánongko prokáre sikhýá kori móro málo diáibáro ochhi. Móte egáro gótié mirdzáiki se koná chirikori dei jái-ochhi áu báki tothimá móte dei náliñ. Chelomáyá sátho godzo dhori golápori Dzongomo Guráyá kohuchhi. E Dzongomo Guráyátháre tshoudo godzo odhe thilá porí se rudzu poduchhi. E Chelámáyá dorjé páiti koruchhi. E sátho godzo thánoro khorído sátho s'úká hebo.

DEPOSITION MADE BY A COMPLAINANT.

ENGLISH.

On Friday morning at 9 o'clock Head Constable Chelomáyá brought a necklace to my shop to weigh. Upon his telling me to weigh the gold, and to let him know whether it was good or bad, I weighed the golden necklace. When I had weighed it, I told him that the weight was three tolas and one grain. The Head Constable then said: "I have got another piece of the same gold with me, look at this." I did so, and found that the specimen differed from the gold in the piece that the Head Constable had with him. I told him that he had received one rupee less gold than the weight (of gold) supplied by him, and told him to take it to another shop and enquire, and that I was ready to take it of him at the price which any other shopkeeper might settle. The other shopkeeper fixed the same price upon it that I had. I afterwards left for my house to take my meal. After eating, I returned to the bazar, and sat down in my shop. This man Rama Sámi, then came up and abused me in terms which will not bear repeating (lit. which will not come to the mouth). Upon his abusing me thus, I told him that it was not proper of him. Chelomáyá after taking his meal was returning to the cutcherry, and seizing him by the hand, he dragged him off. - After going 10 yards, he

DĀBĀDĀRO LEKHAIBĀ BĀNGMU'LO.

O'DIYA'.

S'ukrobáro dino sokále no ghonṭo समयोरे Che-
 lámáyá bólibá "Head Constable" nánukolu mó
 dokánoku tulibáku ánilá. Se suná tulikori móte
 se bholo mondo songoti kohibáro ochhi bólibá
 héturé muñ se súná máliki tulili. Tulikori tini tolá
 upore podikái ochhi bóli kohili. Se suná sombhon-
 doro motshá mótháre ochhi se motsháku dekho,
 bóli "Head Constable" kohilá. Kohibáru se Head
 Constabletháre thibá motshá sunáku se suná
 tsháðilá. Tóro tuloku gótie tonká uná ochhi bóli
 muñ kohili. Kohilá uttáru dwitiyo dokánoku
 jái-kori bujhái-ghenibáro ochhi se jeuñ prokáre
 kohiboki dzáño móro, bóli muñ kohili. Muñ
 jeuñ dorore bándhiliná se dokánodáro séhi rúpore
 cká doro bándhilá. Se uttáru móro ghoroku
 kháibáku muñ báhári goli. Kháilá uttáru muñ
 bodzáruku ásili. A'sikori muñ dokánore bosí-ochhi.
 E Rámo Swámi bólibá lóko ási-kori tundoku no
 ásibá bháshámáne gáli delá. Gáli debáru : "E
 tóte uchito náhiñ, bóli muñ bóili. Chelomáyá
 bhódzono kori kocheriki ásu-thilá. Se ási-kori
 háture dhorí kori jhinki-dhorí báhári-golá. Dos'o
 godzo golá uttáru táro hátoru tshoðái kori
 móte gótie tsápoðá márilá. Gótie bidhá márilá.

ENGLISH.

broke away from him, and struck me a slap on the face. He (also) struck me a blow with his fist. Whilst the people were trying to separate us, a brother of his came running up, and gave me a couple of kicks.'

STATEMENT MADE BY PRISONER.

About eight days ago Rájibo Dákuá, a child nine years old, son of a man named Nokiyá in my village, was outside in the street eating tamarinds and wearing on his neck a gold bead bracelet. It was then 9 o'clock of day. I called to him to come to the jungle to eat honey. Upon his coming with me, I took the child to a nullah which is in the jungle (forming) the boundary between Belogumá and Mádhoboli. As I intended to take the gold bead necklace that was on the child's neck and to kill him I threw the child into the nullah, and pressing with my knee upon his waist, I twisted the child's neck round with both my hands. Upon my twisting his neck in this manner, the child died immediately. After the child was dead, I broke off the gold bead necklace that was on his neck with eight single beads and the centre ornament. One of the beads dropped on the ground. I was unable to find it. Afterwards I cleared away the earth to a depth of one span with my hand, and buried the child in the

O'PIYA'.

Táro áu gótie bhái dhái ási-kori lókománe tshodáu tshodáu móte dzódie góithá márilá.

 KOIDY' LEKHAIBA' BANGMU'LO.

A'dzoku romáromí átho dino hebo ámbho grámo rohoñi Nókíyá bólibá ás'amiro puo Rájíbo Dákuá bólibá no borsho boyoso hebá pilá bekore suná rosuniá máli logái dándore thái koyáñ kháuthilá. Diboso tsári ghodi belo hói-thilá. Mohu kháibá pañre boñoku ásibáro ochhi bóli se Rájíbo Dákuáku muñ dákili. Mó sáthire se pilá ásibáru Belogumá Mádhobopoli sondhi boñore thibá gótie nálotháku se piláku muñ neli. Táro bekore thibá suná rosuniá máli néi táku práñore mári-pokáibáku móte mono hebaru se piláku se nálo bhítore tole pokái-dei móro áñthure se piláro onťá mádi-bosi móro dui háture se piláro beko módi-deli. Sepori módi debáru se pilá tokhyonore eká mori-golá. Se pilá mori-golá uttáru táro bekore thibá suná rosuniá máli ałhogóti rosuniá gótie miná thibáro muñ chhiñdái neli. Se rosuniáru gótie rosuniá tole setháre eká podi-golá. Móte dis'ilá náhiñ. Toliñ uttáru se nálore tháu bóli háte gobhírore móro háture máti kádhi se piláku se gátore póti-deli. Se-

ENGLISH.

hole leaving it in the ditch. From thence I went to my village. At the time I killed the child, the sun was right over my head. After I had returned to my village, Rájibo Dákuá's father Nokiyá saw me the evening of the same day. He questioned me about his son having gone with me as some child had told him. I said that I knew nothing about it. At the same moment I left the village of Belogumá and went off to my aunt's house in the village of Mádhobopoli. I went to sleep in my aunt's house. At the break of day a Constable came and arrested me. Upon his asking me the reason of my running away from my village, I told him that I had run away, as I had committed an offence. I went with the constable and shewed him the place where I had buried Rájibo Dákuá. Upon clearing away the sand from the spot, the corpse appeared. I had taken the necklace that was on Rájibo Dákuá's neck and placed it in the purse in my waist. I gave the necklace to the constable at the village of Belogumá. When I brought Rájibo Dákuá from the village, I took him into the jungle for the express purpose of killing him, and of taking the bead necklace that was on his neck. I have stated the whole of the above circumstances truthfully as they occurred, and no one taught me what I was to say.

The statement made by the prisoner was taken down in the Uriya language and read over to him.

O'DIYA'.

tháru móro grámoku ásili. Se piláku muñ mári pokáibá समयोरे mundo uporoku belo ásibá समयो होी-थिलá. Mó grámoku ásilá uttáru Rájíbo Dákuáro bápo Nókiyá móte se dino sondhiyá kálore dekhilá. Móro puo tóro sáthire jáithilá porí se pilá kohilá bóli potshárilá. Móte dzoná náhiñ bóli muñ kohili sebe eká muñ Belogumá grámore báhári ási Mádhobopoli grámoku móro piyusi ghoṛoku báhári goli. Móro piyusingko ghoró bhítore muñ s'ói-thili. Rátro páhántiyá समयोरे "constable" ási móte dhorí-pokáilá. Kó héturu tu gáñru polái ásilu bóli "constable" móte potsháribáru, muñ dósho korithili je polái ásilu bóli kohili. Muñ "constable" sáthire jái Rájíbo Dákuáku pótí-debá sthoḷo dekháili. Se sthoḷore bálí káḍhibáru s'obo mililá. Rájíbo Dákuáro bekore thibáro máli muñ néi móro outáre thibá gánjiáre rokhithili. Se máli Belogumá grámore muñ "constable" hátoku deli. Rájíbo Dákuáku muñ grámore dáki nelá beḷore eká táku práṇore mári pokái táro bekore thibá rosuniá máli nebáku móte mono hóí muñ táku boṇoku dáki neli. Upore lekhaibá jábonto kothá soto kori tsolithibáro muñ kohilini móte kése hele sepori kohibáro ochhi bóli sikhái náhánti. Koidí kohibáro O'diyá bhásháre lekhi poḍhibáku helá.

FIRST WITNESS.

ENGLISH.

On Thursday at 2 o'clock I arrived at the fair from my village. At 4 o'clock I bought a cloth. The price for the cloth was 11 annas 9 pice (lit. three 4 anna pieces, less 3 pice). After the price had been fixed I asked him to give me the cloth. Defendant said : " First put down your money." When he had said this, I told him that I would give him a Rupee, and that he must give me the change out of it. So saying I gave him a rupee. I gave him a good rupee and he gave me back a 4-anna piece and 3 pice. He rang the rupee in the air three times after receiving it, and placed it in his waist. I (then) said : " Give me my cloth." He tore (the stuff in two) and gave me one half of it for the cloth. As he gave it to me, I said : " This is thin, keep it, and give me back my Rupee." Upon my saying this, the defendant told me to throw the cloth away. I said : " Take off an anna, and give it to me." The cloth-merchant said that he would do no such thing. I stood there for a short time. A man close to me said : " You have made him tear up his stuff, take your cloth and come away, what more do you want ?" I afterwards came away. After leaving I looked at the shops, and walked along looking at them, until I came to a fish shop and

PROTHOMO SAKHĪ LEKHAIBA BANGMU'LO.

O'DIYA'.

Gurubáro dino dui ghonṭoku muñ gáñru háṭoku ási. Tsári ghonṭoku muñ gámontsá kiñili. Se gámontsá páe uná tini s'úká mulo helá. Mulo helá kálore: "Gámontsá ámbhoku dio" bóili. Mudái, "A'ge dábu thuo," bóilá. Bóilá kálore, "Ṭonká debi báhuḍi báki khortso dei póká" bóili muñ bóili. Bóilá kálore muñ ṭonká deli. Muñ bholo ṭonká deli. Se góṭie s'úki góṭie pois'á delá. Sete bele eká se ṭonká ṭini thoro bodzáilá. Semiti neikori onṭáre dhorilá. Muñ bóili móro gámontsá dio. Se chiri-kori móte góṭáe gámontsá poṭe dei pokáilá. Delá kálore muñ bóili: E gámontsá káilá hétchi, e gámontsá rokhi-kori ámbhoro ṭonká ámbhoku dei pokáo," bólibáru "Gámontsá se áḍe phobáḍi de," bóili se mudái bóilá. Muñ bóili: "Se uporo onátá hele káṭi-kori dio." Se ḍerá: "Debi náhiñ eká," bóilá. Setháre ṭikie chhiḍá heli. Pákhore thibá lóko bóilá: "Táro gámontsá chiri delu, dhorikori áso, áu káhiñ-ki?" Sethi uttáru muñ báhári ási. Báhári ásikori pos'orá dekhhi. Se pos'orámánongku dekhi dekhi ásuchhi. A'sikori muñ mátsho pos'orá pákhore chhiḍá hóichhi. Tsoitono Suáñ bólibá lóko mátsho páñ jáichhi. Emonto somoyore se gámontsá debá lóko se pos'oráṭháku ási, áso bóili móte jhinki-áñilá,

ENGLISH.

stood there. Tsoitono Suáin had come for fish. At this time the man who had sold (lit. given) me the cloth came up to the shop, and telling me to come pulled me along. I then said to him: "What are you pulling me for?" The defendant said: "Come along with me." I went (back) to the place, where the cloth shop was. After getting there, the weaver said: "You gave me this Rupee." "I never gave it, Sir," said I. "There is a mark on my rupee, I took it from my money-box" (lit. I was holding it).

I said to a constable: "There was a mark on the Rupee which I gave (him) look and see." The constable said: "What sort of a mark was there on your Rupee?" I said: "There was a mark of turmeric upon it (lit. upon my Rupee)." Upon saying this, the constable procured the good Rupee and examined it. When he had examined it, there was a mark of turmeric upon it. The constable said: "Come along to the station." We went to the station. The rupee which I had given was a good one. The weaver rang it three times, and (then) put it away. It was the defendant who produced the bad Rupee (lit. tin,) which is in court.

·O'DIYA'.

Sete beḷe muñ bóili : “Móte káhiñki jhinkutshu ?”
 Se mudái : Setháku áso, bóilá. Se gámontsá dokáno
 jeuñtháre thilá setháku muñ goli. Golá uttáru
 se ḍerá bóilá : “E ṭonká móte delu.” “Dei
 náhiñ bábu, bóli muñ bóili.” Móro ṭonkáre chihno
 ochhi muñ korátore dhorithili, bóli muñ kohili.
 Muñ constableku” bóili : “Muñ debá ṭonkáre
 chihno ochhi dekho,” bólibáru se constable bóilá :
 “Tóro ṭonkáre ki chihno ochhi ?” Muñ bóili :
 “Móro ṭonkáre holodi chihno ochhi.” Bóilá káḷore
 se bholo ṭonkáku áñi-kori dekhilá. Dekhilá
 káḷore se ṭonkáre holodi chihno lágichhi. Se con-
 stable bóilá : Stesionoku tsálo. Stesionoku golu.
 Muñ dei-thibá ṭonká bholo thilá. Se ḍerá tini
 thoro bodzái-kori rokhi-thilá. Ebe kórtore thibá
 roso ṭonká e mudái dekháilá.

DEPOSITION MADE BY THE SECOND WITNESS.

ENGLISH.

On Thursday I took 5 Rupees and 8 annas (with me) in coppers, and changed them at the market. I got rid of my coppers and left the market to return to my village. On my way I passed by the road where the cloth shops are. When I got there Kanu Suáin and Goborá Báríko were buying stuff at a weaver's shop. A bargain had already been struck, and they were all standing about. Afterwards this weaver said: "Give (me) a Rupee, and take the cloth." Goborá Báríko then took a rupee from his money-box, and gave it. After Goborá Báríko had given him the rupee, he (the weaver) tore off the cloth and gave it to him, as also 4 annas 3 pice. After giving it, we went to the fish-shop. The weaver afterwards came to the fish shop and pulled Goborá Báríko, and the two men pulling and shoving each other, returned to the cloth-shop. I bought some fish and taking them with me went off to my village. I saw Goborá Báríko place a Rupee in this weaver's hand. The weaver examined the Rupee twice, and gave him back 4 annas 3 pice.

DWITÍYO ŚAKHÍ LEKHAÍBA BANGMU'LO.

O'DIYA'.

Gurubáro dino muñ pántso ñonká dui s'úkáro dábu nei-kori hátoṛe bhongáili. Móro dábu sorigolá. Hátoṛu gáñku jibáku báháṛili. Golá beḷoku muñ lugá-pos'orá bátoṛe goli. Golá beḷoku Kánu Suaiñ, Goborá Báriko ñerá pos'oráre lugá kiñutshonti. Mulo tsálo (idiom :) sobu chhiḍi jáichhi. Sethi uttáru ñonká dei-kori gámontsá né bóli é ñerá bóilá. Sethi uttáru ñonká korátoṛu káḍhi-kori Goborá Báriko delá. Goborá Báriko ñonkaṭie debáru se gámontsáku chiri-kori delá, s'úkáe pois'á modhyo delá. Se delá uttáru áme mátsho pos'oratháku báháṛi golu. E uttáru se ñerá mátsho pos'orátháku jái-kori Goborá Bárikoku jhinkilá. E dui lóko jhinká jhinki-hoi lugá pos'oratháku ásile. Mátsho muñ kiñithili. Mátsho dhoṛi muñ gáñku báháṛi goli. Goborá Báriko e ñerá hátoṛe ñonká debáro muñ dekhili. Se ñerá dui thoro dekhi kori se ñonkáṭi rokhi-kori s'úkáe pois'á delá.

DEPOSITION MADE BY THE THIRD WITNESS.

 ENGLISH.

On Thursday I went to market. This man was bargaining with the weaver about some stuff. Upon my asking him about it, he told me that the price agreed upon was 12 annas. When the weaver asked for the price, this man gave him one Rupee. The weaver rang the Rupee three times, and put it on the cloth. He then took out 4 annas and 3 pice, and gave it to this man. Afterwards the weaver handed Goborá Báriko the cloth and I returned to my village. Goborá Báriko never gave the weaver this bad Rupee. I was quite close. The weaver rang the Rupee three times, and as the Rupee was a good one he kept it and gave him (back) 4 annas 3 pice. It was 4 o'clock at the time.

 STATEMENT MADE BY A PRISONER.

The first complainant A'sir Moliko, and I have been on bad terms for four years on account of a dispute about some land. He complained one year to the Collector about the land. The letter of complaint was referred to the Tahsildar of Gumsur. The Tahsildar after inquiry decided the right to the

TRUTTYO SAKHY LEKHAIBA BANGMU'LO.

O'DIYA'.

Muñ Gurubáro dinore hátoku ási-thili. E ásámi se derá lugá mulo koru-thile. A'me e ásámiki potsháribáru e ásámi kohilá: "E lugá bárá oná helá." Derá khortso mágibáru e ásámi se deráku ñonkáti khortso delá. Derá se tonkáti tini thoro bodzái-kori se gámontsá upore rokhilá. Derá s'úkáe poisá kádhikori e ásámiki delá. Se úttáru se derá Goborá Bárikoku gámontsá dei pokáilá. Se uttáru muñ móro gǎnku bǎhári goli. E roso ñonká Goborá Báriko se deráku dei náhiñ. Muñ pákhore thili. Se derá tini thoro ñonkáku bodzáilá. Bholo ñonká hói-thibáru rokhi-kori s'úkáe poisá táku delá. Sete beloku tsári ghonṭo somoyo hoi-thilá.

KOIDY LEKHAIBA BANGMU'LO.

Prothomo dábádáro A'sir Moliko móro tsári borshotháru bhúmi bishoyore biruddho hói-ochhi. Gótáe borsho bodo Sáhebongkotháre e bhúmi bishoyore dábá korithilá. Sodoro dábá orjí Ghumsuro táhásildárongkotháku indárso korá-golá. Táhásildáro doriyápto kori sodoro bnúmi móte

ENGLISH.

land in my favour. He made a second and a third complaint to the Tahsildar. The Tahsildar neither accepted them nor listened to him. The following year he made a complaint before the court at Aska, but they would have nothing to say to it. From that day up to the present time, Asirá and I have been on bad terms. Meanwhile in the month of June last, the Forest Overseer came to Dorpingiá and other villages and told me that I must point out to him the trees that had been cut down in the fields. Accordingly I took two other persons with me, and went to inspect the fields, and after inspecting them, we measured their length and breadth and counted the large trees. (The overseer) then appointed us three persons as his witnesses, and upon receiving summonses from the Tahsildar we repaired to Russellkonda. The Tahsildar then fined all persons, who had cut down the forest trees three rupces each. In consequence of the enmity between Asir Moliko and myself, he and I do not speak up to the present day. Asir Moliko is trying to ruin my reputation, and has deceitfully appeared against me as a witness to prove that I got him punished, and that he has given me a bribe (*i. e.* paid me money) for the express purpose of depriving me of the very land for which he formerly sued me. I have never taken his money. He was also on bad terms with me for some time, because I got his brother fined for clearing land, and

O'DIYA'.

hoko kole. Se dwitíyo thoro trutíyo thoro táhásildárongkotháre dábá kolá. Táhásildáro grohono kole náhiñ ki s'unile náhiñ. Tohiñ áro borsho A'siká kórtore dábá kolá. Tángke modhyo s'unile náhiñ. Se dinotháru áji porjyonte A'siráku móte biruddho hói-ochhi. Ethimodhyore goto "June" másore Forest Overseer hebá sáhebo Dorpingiá ogáirá grámoku ási móte kohileki : "Podorománongkore thibá, gots-hománongku hánibá bishoyore tu ámbhoku dekháibáro ochhi," bólibáru muñ áu dui dzonongku dhorí podorománongku dekhíbáku golu. Podorománongku dekhi táro lombo ós'áro mápilu boḍo boḍo gots-hománongku gonilu. A'mbhe tini dzonongku sákhi rokhile. Táhásildáro somono koribáru sákhi-rúpe Russellkondáre hádzoro helu. Jómáne bono gots-ho hánithile semánongku táhásildáro proti dzonoku tini ṭonká lekháre dzorimáná kole. A'sir Molikoku móte épori biruddho thibáru áji porjyonte táro móro kothá náhiñ. Jeuñ bhúmi bishoyore dábá hói-thilá, se bhúmi A'sir Moliko mótháru ts-hodái nebáku upáyo kori sákhi hói muñ donḍo diái delá porí móte ṭonká modhyo delá porí, móte boḍonámo deuchhi. Muñ ṭonka nei náhiñ. E podorománe hánibá bishoyore áuri táro bháiku dzorimáná koráibá sokás'u muñ bondhá rokhithibá duitá bilo Dodziáku muñ kiñili bóli mó sángore kete dino biruddho hói rohithilá. Sumáru tini borsho toḷe Dodziá tsóri koribáru dhorá poḍilá.

ENGLISH.

also because he thinks that I bought the two fields that were mortgaged to me by Dodziá. About three years ago Dodzia was caught for stealing. At that time the Police Deputy asked me to assist him in the case, which I did. For these reason Dodziá complains against me, but from the 12th of September I was employed as a road gumasta and I never said one word about any order having come from the Collector, nor did I frighten him. What they say about having given me money is false. The Kondhs have three or four times put their heads together to drive me out of the village of Dorpingiá. Three people in Russellkonda heard them say that if Krishna Sau did not pay them back the amount of fine that they had paid, that they would charge him with taking money from them. Again, last year I went to plough my field, and Dodzia assembled some Kondhs in order to beat me, and the Kondhs came out and abused me and said that if I ploughed the land again they would kill me. I ploughed the land however and then came away. Out of spite for this they have brought this charge against me, but I neither asked them for money, nor went to their village. When I was road gumasta, I stayed in Bodimá village for three or four months, but I never once had any conversation with Bishnu, nor did I either obtain any money from him, nor ask him for any.

O'DIYA'.

Sethire "Police" "(Dipiti)" Deputy. "Ehi tsóri nomberore tu móte kumbhoko koro" bólibáru muñ kumbhoko koli. E bishoyománongku sokás'u Dodziá mó upore dábá korichhini "September" máso báro tárikho logáitoru muñ "road" gumástá páitire thili. Boḍo Sáhebo hukumo ásilá bóli muñ kóhi náhiñ, semánongku ḍorái náhiñ. Tónká móte deinántini mits-ho kohuts-honti. Dorpingiá grámore móte ghouḍi-debáku Kondhománe tini tsári thoro ekoṭháre dzomá hói kóthábárttá hou-thile. Dzorimáná diáithibá ṭonká Krishṇo Sáu ámbhoku no diáile ámemáne táku ṭonká deithilá porí dábá koribu bóli Russellkoṇḍáre kothábárttá héuthibáro tini dzoṇo s'uni-otshonti. A'uri modhyo goto borsho muñ podoro tsosibáku gótáe dino sokále jáu-thili. Se Dodziá móte máribáku kete dzoṇo Kondhománongku dzomá kori rokhi-thile. Muñ tsosibá somoyore Kondhománe báhári móte gáli kole: "A'u thore tsosile tóte hánibu," bóli kohile. Muñ podoro tsosi báhári ásili. Ehi hiñgsá rokhi dábá korutshontini muñ tángku ṭonká mági náhiñ ki tángkoro gáñku jái náhiñ "road" gumástá hói-kori Bodimá grámore tini tsári máso rohili. Bishṇu songe móro kebe kothábárttá náhiñ, muñ táhátháru ṭonká áṇi náhiñ ki mági náhiñ. Bálingiá rohoṇi Moḷiko ogáirá mótháru borshoku borsho dháno ruṇo néu-thibáro. Se ruṇo mágibá páñre muñ thore jái-thili. A'uri móro iláká lóko-

ENGLISH.

In Balingiá village, Moliko and others are in the habit of borrowing corn of me from year to year, and I have been thither to dun them for my debt. My people have also been thither from time to time to ask for it. This year the above named Moliko cut down a big jungle, and the whole village built themselves new houses. Upon my reporting this circumstance to the Forest Overseer, the forest peons went and interfered, and Moliko has a grudge against me as he knows that I reported it, but I neither took any money from him, nor did I ask him for any. If I had taken money from the Kondhs when they cleared the land of trees, would I have informed the Overseer about their having done so? I gave information to the Overseer about all the land that they had cleared. The Overseer told me to report any clearing to him and accordingly I did so, otherwise it was no business of mine. After the Kondhs had been fined, I informed the Overseer at the same time that they intended to ruin me. They have the whole country on their side, whilst I stand quite alone. It is now twenty years since I built a house in the village, and am supporting myself by farming and trading. They have brought a false complaint against me, but I have committed no offence. Brundhá Sundi knows that Asir Moliko pledged me his land, and that I advanced him money and you can inquire of him. I want to leave Dorpingiá, but as

O'DIYA'.

máne thoroku thoro sodoro dháno mági-jibáro. E borsho sodoro Moľiko boĉo bonoku gotáe háni ochhi. Grámo jáko nuá għoro tóľi-ots-honti. E songoti Forest Overseer sáhebongku dzoná kori-báru sodoro Overseer sáhebongkoro páikománe jái Kondhománongku tákító kohibáru muň dzonáilá porire bóđho kori mótháre hirshá rokhi kohu-ochhi. Muň tátháru ťonká néi náhiň ki mági náhiň. Muň jebe Kondhománongkotháru gots-ho podoro hánibá sokás'u ťonká nei-thánti bóile, Forest Overseer sáhebongku podoro hánibá bishoyore kópori dzoná koronti? Jete podoro hánuts-honti sobu podoro bishoyo Overseer sáhebongku dzoná kori-ochhi. Overseer sáhebo gotsho podoro hánibá bishoyore ámbħoku dzoná kori bólibáru muň dzoná koli, nohile móte kichhi iláká no thilá. Kondhománongku dzorimáná kolá uttáru móte nás'o koribáku Kondhománe bitsáro korutshonti bóli sete beľe eká Overseer sáhebongku dzoná kori-ochhi. Semáne dés'o jáko éko, muň gotie lóko. A'dzoku kódie borsho helá se grámorebándhi tsáso kori bonidzo kori protipóshono héu-ochhi. Emáne mithiyá dábá kori-otshontini muň dósho kori náhiň. Bhúmi bondhá rokhi A'sir Moľikoku ťonká dei-thibá Brundhá Sundiki doriyá-poto koribáku dzoná ochhi. Muň se Dorpingiáru báhári jibáku itstshá koruchi moro ruĉo dháno ruĉo ťonká bilo bondhá ťonká no debáru muň jái páru náhiň.

ENGLISH.

they do not repay me my loans of corn and of money,
nor the money advanced on mortgage for fields, I
am unable to go.



FOURTH PART

OF

A PRACTICAL HANDBOOK OF THE URIYA
OR O'DIYA' LANGUAGE.



LETTERS IN ROMANIZED URIYA AND ENGLISH.

N. B.—The following letters on different subjects will serve to illustrate the epistolary style made use of by the Uriyas. The learner may study the letters with advantage.

1. FIRST LETTER.

ENGLISH.

The petition of us three persons Benu Behorá, Norosingho Goudo, and Sároti Mohángkudo, is as follows : It is now 21 days since the Berhampore Police sent us hither. We are poor people, and gain our livelihood by daily cooly. The two complainants have given us no batta, and up to the present time at the rate of two rupees a man, we three people have incurred expenses amounting to six rupees. As our children have nothing to eat at home, they must have suffered want. If your honour will therefore give us permission, we will go away to our homes. Moreover we will come and present ourselves on whatever day they summon us. May you graciously be pleased to understand this.

Saturday the fifth day of the bright fortnight, month Bhádropodo, year Kiloko.

2. SECOND LETTER.

From Sri Dúrgá Mádhobo Singho Deu, zamindar of Bodogodo and Serogodo, salutation :

PROTHOMO ORJI.

O'DIYA'.

Benu Behorá. Norosingho Goudo. Sároti Mohángkudo ámbhe tini dzono onéko solámo kori lekhibáro hokigoto ki bóile: Borhompuro Polésu (Police) ámbhongku étháku pothiái ekóis'i dino helá, ámbhe no thibá lóko, ródzo kuli kori poripóshono héu-thibáro, dábádáro duheñ ámbhongku khortso deu-náhánti, é soriki dzonoke dui tongká lekháre tini dzono tsho tongká khortso kolu, ámbho ghore pilámáne kháibáku no thái klés'o páu-thibo, é héturu khámondo silo dele ámbhe báhári jibu. Punorpi jeuñ dino dokaile se dino ási hádzoro hebu.

Dibyo obodhánoku áñibá hebe.

Kiloko námo sombotsoro Bhádropodo s'uddho pontsomi s'onibáre.

2. DWITIYO ORJI.

S'ri Durgá Mádhobo Singho Deu dzomídáro táluke Bodogodo áñdu Serogodongkoro solámo orji.

ENGLISH.

I have duly received your letter No. 20, dated the 26th November last, favouring me with a passport in order to proceed to Sri Juggernath, and have made myself acquainted with its contents. I informed your honour, however, that I wished to proceed to Sri Juggernáth in the month of Kartika, but when the passport arrived, the opportunity had passed away, and I was therefore prevented from going. I therefore write to let your honour know this. Be pleased to consider it.

The fourteenth December, 1864.

3. THIRD LETTER.

After many saláms the letter which Sri Krushno Tsondro Suro Horitsondono Deu writes is as follows: I am staying here by your honour's orders. The Government peons who are with me, will allow no one to come near me, and give me trouble. At present the feast of Dasara is close at hand, and I ought to perform the customary ceremonies upon its occasion by piling arms. If the peons interfere with my people, the ceremony cannot take place. If the ceremony does not take place, it will be reckoned a sin to me, and I therefore beg that your honour will be pleased to issue orders to the peons not to interfere with my people either going or coming as well as not to prevent my performance of

O'DIYA'.

E' uttáru, goto nobomboro máso ts-hobís'i táríkho (kódio) ५. nomborore S'ri Dzogonnáthongku dors'ono kori jibá nimitte doyá koribá ráhádári hukumo probés'o hói sethíro songoti bódho helá, hele Kárttiko másore S'ri Dzogonnáthongku dors'ono koribáku ámore bántshá thibáru khámondongku dzoṇa koráibáro hói-thilá. Ráhádári hukumo ásibá soriki jibáku kálo byobodhi no thibáru protibondhoko hebáku protikárono helá. Ihá khámondongko dzoṇá nimitte lekhilu. Khátoroku añiba hebe.

(१८७४) Oṭhoro s'o tsoushoṭhi sombotsoro Disomboro máso (१४) tsobis'i táríkho.

 ३. TRUTI'YO ORJI.

Srí Krushṇo Tsendro S'úro Horitsondono Deungkoro onéko solámo kori lekhi ghenibá orji, ki bóilo : Khámondongko silo prokáre ámbhe etláre otshu. A'mbhoṭháre thibá sorkáro páike ámbhoṭháku káháku no tshádi, átonko koru-otshonti. Borttománoro Mohádukhá uts-hobo somípo helá. Ethoku ámbhe hotyárománongko bosái bidhi bidháno tsoláibáku ochhi. Páike lókongku átongko kolá pokhyoku se bidháno tsolibo náhiñ. Bidháno no tsolile sethiru ámbhongku protyobáyo hebo, é swokás'oru prárthoná koribáro, ki bóile, ámbhoṭháku já áso hebá lókongku átongko no kolá porire ámbhe tsoláibá uts-hobo bidhánoku modhyo átongko nohilá porire modhyo, paikongku khámonto phoromási ámbhongku somoro-

ENGLISH.

the customary festival, and that you will be pleased to grant me this favour.

Besides this, owing to my remaining here my means are exhausted, and I have much difficulty in meeting my daily expenditure. As I have no friends in the place, I am unable to borrow any money. I therefore beg that your honour will take pity upon me. Be pleased to consider it.

4. FOURTH LETTER.

After salutation, the letter which Sri Durgá Mádhobo Singho Deu, zamindar of the taluks of Bodegodo and Serogodo writes, is as follows : Both my estates are covered with forest, and tigers, bears, and other wild beasts constantly inhabit it. If therefore my peons go about without guns, swords, bows and arrows, etcetera, whether when with me, or when going about amongst the villages, it will be exceedingly dangerous for these people. Moreover on the road which I have to travel to Serogodo, there is a great deal of jungle, and if these people do not carry their arms, my own life might perhaps be in danger. Besides, when I go into the Maliahs, if they do not carry arms, it will be impossible to get on. It is for this reason that when your honour was on your way to the Maliahs, I made the fact known to you at Surada. I therefore beg that your honour will grant me your entire favour, and be pleased to issue the

O'DIYA'.

khyoŋo koribá hebe. E báháre ámbhe eṭháre thibáru khortso sorijái dinokrutyo tsolibáku bohuto kosḥto hói-ochhi. Poritsoyo no thibá dzágá hebáru eṭháre ruŋo modhyo milu-náhiñ. E' swokás'u khámondo ámbhongku somorokhyoŋo koribáku prárthoná koru otshu. Chittoku áñibá hebe.

 ४. TSOTURTHIO ORJI.

S'ri Durgá Mádhobo Singho Deu dzomidáro tálu-ke Bodogoḍo aud Sérogoḍongkoro solámo ki bóile: Ámbhero dui rádzio bohuto oronyo des'o byághro bhálúkádímánongko soutotore thibáro é héturé ámbho páikáli lókómáne ámbho pákhore thibá kálore ki ámbho grámománongko bulu-thibá समयore ki 'noli khonḍá káṇḍo báuñgs'ádi hotyárománongko oti práno bádhá hebo puni áme Sérogoḍoku jáuthibá समयore báṭore oti boṇománongkoṭháre s'ostro no thibo, tebe ámbho práno ku modhyo bádhá ási pároi, áuri máloku jibá समयore sodoro hotyárománe no thile tsoli no pároi. E sokás'u je khámondo máloku proyáŋo koribá समयore Sórodá goḍoṭháre dzoná koráibáro hói-thilá. E héturu khámondo ámbho upore púrno onugroho rokhi é ámbho dui táluká ṭesonománongku (stations) ki ámbho námore ki hukumo doyá koribá nimitte bitsári otshu. Khátoroku áñiba hebe (०८७४) Oṭhoro s'o tsoushoṭhi sombotsoro (Feb-

ENGLISH.

necessary orders in my name and also to the station houses in my two taluks. Be pleased to consider it.

The 18th February, 1864.

5. FIFTH LETTER.

After many salams, the letter which Lakshmi Narayana Pat Naik, an inhabitant of the town of Parla Kimidi, writes, is as follows :

Whilst I was discharging the duties of head writer, which is hereditary in our family, in the service of Sri Rajah Jaganath Gajapathi, and supporting myself along with my family, your honour dismissed me, and as nine months have now passed since I was brought to head-quarters as a prisoner, and the tenth month has begun, the soukars who lent me a thousand rupees refuse to give me credit any longer, and cause me much annoyance. The women and children, forty souls in all, also suffer much for want of food and clothing. Moreover my aunt has rheumatism, my elder sister has diarrhoea, and my wife has fever, and as there is no one to help them, and give them medicine, it seems as if they must die. Besides the twenty-first day and night of my son's birth is near at hand. For this reason and on account of the water and air here not agreeing with my body, and causing my stomach to swell, and giving me rheumatism, I beg that your honour who is just, generous,

O'DIYA'.

ruary) Pebruori máso (oṭhoro) táríkho.

 *. PONT SOMO ORJI.

Párolá Kimundi pátoná rohoṇi Lokhimi Náráyoṇo Potonáyoko onéko solámo kori lekhi ghenibá orji ki bólonte : S'rí Dzogonátho Godzopothi mohárádzángko tshámoro ámo purushánukromoro heḍ (head) gumástá noukorire thái sokuṭumbo sométore poripóshoṇo heu tháu khámondo móte borotoropho kori hodz'uruku onái ádzoko no máso jái dos'o máso helá. Koidí rúpore rokhibáru hodzáro ṭonká ruṇo debá saúkárománe modáro háṇi kori bohuto áṭonko koru-otshonti. Tsális'i práṇi strí bálóko orno bosroku bohuto áyáso héu ochhi, puṇi mó sáno máku báto bedoná mó ópáku grohoṇi bedoná mó bhárjyáku dzworo émánonṅku oushodho dei somorokhyoko ke no thibáru ogotyore práṇo golá-porire dis'u ochhi. Mó puoro ekois'i rátro dino modhyo somípo hói-ochhi, e bitsáronoru é páṇi é pobono mó dehoku no jái peṭo phulá báto bedoná hói-ochhi. Ethí káronoru nyáyo korttá hebá dhormó-s'ilo hebá doyábonto hebá bibekotwo hebá e dibi-dzoṇore poromés'woro hebá khámondo tsális'i práṇi kuṭumboku práṇo dāno dei somorokhyoṇo koribá páñre onugroho rokhi sonátonore thibá mo noukorire mui rohi poripóshoṇo hebá nimonte hukumo doyá koribá

ENGLISH.

merciful, clever and all powerful in this division will be pleased to give orders to restore me to my ancient office, and by granting me support will be pleased to protect my family of 40 persons and grant them their lives.

Be graciously pleased to consider it. Tuesday the 2nd day of the dark fortnight, month Srabana, year Kiloko.

 6. SIXTH LETTER.

After many salams, the letter which Narayano Ráyo Guru, an inhabitant of the Fort of Surada writes is as follows: On the 8th of this month as I was not worthy to visit your honour, I wrote a letter, and made known to you the ups and downs of my previous condition. You will-(doubtless) have taken it into your consideration, and I now beg to state, that formerly we enjoyed a good reputation in our family, and supported ourselves by trading, but as at present I have no work, the time passes in great distress (for me.) Formerly your honour gave me work for some days in Surada as peshkar, but as I have no work at present, I only stay at home in great distress and do nothing. I therefore beg that your honour, who is a father to me, will take compassion upon me, and grant me employment any where in some capacity attached to a zamindary taluk, in order that I may earn my livelihood. (I promise) to

páñre onéko prárthoná koru-ochhi. Dibyo chittoku añibá hebe.

Kiloko námo sombotsoro s'ráboṇo s'uddho dwitiyá Mongolobáre.

२. SHOSHṬOMO ORJI.

Sárodá goḍo rohoṇi Náráyoṇo Ráyo Guru onéko solámo kori lekhi ghenibáro orji ki bóile: E máso áṭho tárikhore khámondongko dors'onoku jógyo nóhi móro púrbo sthiti kosṭo sukho modhyo orji góṭie lekhi dzoná korái-thili, tohiñru dibyo chittoku ási-thibo. Ebe muñ dzoná koráibáro ki bóile, púrboru móro purushánukromore boḍo lókoṇo thibáru byoboháro éká brutti kori poripóshoṇo héu-thibáru é soriki kichhi páiṭi no thibáru bohuto kosṭore kálo nemáro poḍu-ochhi. Móte modhyo khámondogho Sórodá pes'káro páiṭi thókác dino dei thibáru páiṭi tsoláu-thili, ebe páiṭi no thibáru ghore eká bohuto dukhitore bosí rohi-ochhi. Ethoku mábápo hebá dhormosworúpo khámondo móṭhäre doyá kori kóṭhäre hele dzonidáro táluká sombondho páiṭi góṭie doyá kole muñ poripóshoṇo hebi. Mó hátore ribiṇi (revenue) páiṭi uttomo hói tsolibo. Khámondo borsho góṭie mátro dekhile muñ sorkáro páiṭire tsolibá

ENGLISH.

discharge the revenue work in first rate style, and if your honour will try me for a year, your honour will recognize the manner in which I perform the work of Government. If your favour is not with me in the matter which I write about, I have no other refuge, neither have I any other means of gaining my livelihood. By my bad luck I have not had any opportunity of waiting upon your honour.

Be pleased to consider it.

The 22nd September, 1848.

NARAYANA RAYA GURU.

7. SEVENTH LETTER.

Sri Biro Sri Birádhi Biro Protápo Sri A'dikondo Onongobhimo Debo Kés'ori, Zamindar of the Toluk of Protapogiri, presents his compliments and (writes) as follows: I have received your firmán, dated the 23rd October, telling me to despatch a true report of what had happened, with regard to the defendant Lokonátho Suaín, and others who had had a quarrel with Lotshomono Dolo Behorá, the renter of Pentho village in the Taluk of Protapogiri and other petitioners, about some land with the crop standing on it, which the latter had rented to the former, and I have made myself acquainted with its contents, as well as with those of the letter you enclosed therein. The true facts of the case are as follows: It is quite true that Lotshomono Dolo

O'DIYA'.

proborttoná khámondongku protyokhyo hebo. Muñ lekhibá bishoyore mótháre kotákhya nohile móro áno-s'oroño náhiñ. Móro durádrushto sokás'u khámondongku onus'oroño koribáku kálo durghotoná héu-ochhi. Muñ bohukuṭumbi hebá sokás'u onus'oroño jogyoko hói náhiñ. Ebe dors'onoku upékhyá kori ási-ochhi. Dibyo chittoku áñibá hebe.

ᳵᳵ (oṭhoro s'o oṭho tsális'i) sombotsoro Sopotomboro máso ᳵᳵ (báis'i) tárikho.

NA'RA'YONO RA'YO GURU.

2. SOPTOMO ORJI.

S'ri Bíro S'ri Birádhi Biro Protápo S'ri A'dikondo Onongobhímo Débo Kés'ori Mohárádzá Dzomidáro Táluke Protápogiringkoro solámo ki bóile: Protápo-giri táluká Pentho grámo mustádáro Lotshomono Doḷó Behorá ogáirá orjidárongku gutáku deithibá bhúmire hebá phołosáyoko mudái Lokonátho Suáíñ ogáiráamáne durnoyo koruthibá-pori ethi bishoyore ki tsoli ochchiki sethiro nidzo sthiti dzoná koráibáro ochchi bóli ákotoboro (October) ᳵᳵ (téis'i) tárikhore lekháibá phorománá bidái orji múloru modhyo jábon-to songoti protyokhyo helá. Ethiro nidzo sthiti kemonto bóile orjidároku Protápogiri Pentho mustá-dáro Lotshomono Doḷo Behorá ogáirá sodoro dábá bhúmi jiráyitire gutá dei-thibáro soto. E bhúmi Pentho sombondho jiráyiti bhúmi ekáni Dzogon-

ENGLISH.

Behora and others, who are renters of Pentho village in Protápogiri, have rented the disputed land on ryotwar tenure. The land in question is ryotwar attached to the village of Pentho, but has nothing at all to do with the land on the Jagannathapur side. Upon their bringing their case before me in the matter of the aforesaid disputed land, I assembled a "panchayet" some days ago, and passed a decision to the effect above recorded. I beg therefore to report the matter for your honour's information by this letter, and to return at the same time the letter that you enclosed.

May your favour rest upon me and may you be pleased to consider it.

The 18th November, 1863.

8. EIGHTH LETTER.

After many saláms, the letter which Narayono Rajendro Patro, Sirdar of the Chinna Kimidi Maliahs writes, is as follows:—About a month ago the villages of Mesi, Rabopoli, Radzo, Gerdzongo and some 20 or 30 other Kondh villages in the Manru country, which is under the Pánigonda chieftain in my district, began a disturbance, and as it appeared to me they were preparing to fight, the head men of the Muthá, inhabitants of Gulubá village, *viz.* Bhokto Pátro, and Podono Behorá Dolai gave information to Tsokro Behorá and to Dolái Lotshomono Madola,

O'DIYA'.

náthopuro iláká bhúmi kete mátroko náhiñ. Sodoro dábá bhúmi bishoyore ámbhoṭháre dábá áñibáru ámbhe tolo dine pontsáito korái upore lekhiá hebá prokáre tírpu korái ots-hu. E songoti khámondongko dzoná nimitte orji múlore nibedono korái biḍái muñ orji modhyo poṭhiáibáro helá. A'imbhoṭháre doýá rokhi khátoroku áñibá hebe.

ལྷ་མོ་ (oṭhoro s'o téshoṭhi) sombotsoro nobomboro máso ལྷ་ (oṭhoro) táríkho.

 OSHṬOMO ORJI.

Sáno Kimundi Málo sordáro Náráyoṇo Rájendro Pátro onéko solámo kori lekhi ghenibáro mánibi orji ki bóile :—

Mó iláká Pánigonḍá godiá tole Mesi Kábopoli Gerdzongi e ogáirá romáromí kóḍie tiris'i khoṇḍo grámore Kondhománe ádzoku másoko tole durnoyo dzáto kori gheni juddho koribá páñre árombho kori ghenilá porí sethi bishoyore se muṭhá odhikárostho hebá Gulubá grámo rohoṇi Bhokto Pátro, Podono Behorá Doḷái se de'so odhikárostho hebá Pánigonḍá grámo rohoṇi Tsokro Behorá Doḷái Lotshomono

ENGLISH.

inhabitants of Madolá and the head men of that ilk, and proceeded to the spot in question, in order to try by all manner of means to put a stop to the disturbances. In spite of their efforts, however, the Kondhs of the said village would not desist, and after pulling down their houses, they left for the mountains. In a battle which took place, four Kondhs were killed, and one man wounded, and although the aforesaid Bhokto Pátro and Podono Behorá Dolái did their best to put a stop to the disturbances, they were unable to do so. Immediately upon their coming and informing me of the matter, I sent off a letter and the two individuals in question to your honour. Large numbers of Kondhs from the Maliahs, attached to the Bodogodo side, have also joined these Kondhs. I therefore begged in my letter that your honour would take the matter into your consideration and come here, as it would then be easy to put a stop to the disturbances. I also gave written instructions to all the fort-holders that if any outrages took place of a criminal nature, they were forthwith to send a written report of the same to Russellkonda. In accordance with these instructions, they have been in the habit of acting without fail from that time to the present, but whether in the present instance they have reported matters or not, I am not aware. I myself have received no information from them until now, but I now beg to report what I know to your honour in this letter.

Be pleased to consider it.

The 21st February, 1863.

O'DIYA'.

Mádołátháre dzoná koráibáru semáne sodoro bibádo stholoku jái kete rúpe proyotnóre dwondománongko nibárono koráile modhyo no nibortti ghorománongko bhángi dei porbotománongku sodoro grámo Kondhománe báhári gole. Juddho koribáre tsári dzono Kondho mori-gole gótie Kondho modhyo ghá hoi podi-ochhi, áme kete rúpe niborttáile modhyo, se dwondo kete mátroko nibortto hói párilá náhiñ bóli sodoro Bhokto Pátro, Podono Behorá Dołái ási mótháre dzoná koráibá tokhyonore se dui dzono ásámiki é orji sáthe khámondongko hodzúruku pothiái dei ghenili. Se Kondhománongko sáthe modhyo Bođogodo iláká Málo sombondho bistáro Kondhománe misi ots-honti. E sokas'u se dwondo nibárono hebáro sádhyo khámondo tokhyonore bitsáronoku ápi ásoi bóli orji múlore nibedono kori ghenili, áuri modhyo móro iláká gođiámánongku tumo dés'ománongkore Mejistret (magistrate) iláká kouposi khunimánongko tsolibá soriki tokhyonore Rosúlokondátháku bokíro múlore dzoná koráibáro ochhi bóli somosto gođiámánongku tákido korái-thili. Se prokáre modhyo se logáitoru ádzo soriki nirátonkore tsoli ásuthilá. Borttománo sethi bishoyore se ásámimáne sepori bokíro dele-ki náhiñ móte dzoná náhiñ. Móte modhyo é soriki bokíro dei no thile. Móte dzoná hebáru é songoti khámondongko hodzúruku tokhyonore orji múlore nibedono kori ghenili. Dibyo chittoku áñibá hebe.

Othoro s'ó teshoñhi sombotsoro (୧୨*) Pibrobori (February) máso ekóis'i (୧) táríkho.

ENGLISH.

The signature of Narana Rajendro Pátro, Maliah sirdar (a title).

9. NINTH LETTER.

The petition of Dzonárdono Pátro, who is performing the duty of Karnam in Khásopágodo in the Bodogodo Táluk, is as follows: I have neither land nor wages attached to my office of Karnam. I used (formerly) to receive yearly russooms in the shape of one adda of paddy for every bharnam of land from the cultivating ryots and Inamdars, as well as other articles. Besides this, ryots subject to the moturpha tax, and the merchants of the place used to give me a rupee or twelve annas for each house, but for the last two years, owing to the Government having abandoned the collections of the Meturpha (tax), all these people have proved refractory and will not pay me my fees. For the last five years also the inamdars have paid me nothing, either in the shape of paddy or other things. As the ryots did not pay me, I presented two petitions to the Collector, but got no answer to them. I have also informed your honour personally two or three times of the fact, and have presented petitions besides, but owing to my bad luck, it was all of no use. I therefore write this letter to you. This place is a fort, and if I do not stay here, and always do my work, I cannot exist. If I don't get any food, how am I to do my work? I therefore beg

O'DIYA'.

Málo sordáro Náráyoŋo, Rájendro Pátrongkoro hostákhyoro.

1. NOBOMO ORJI.

Bodogođo Táluká Khásopágođo rohoŋi koroniko páiti tsoláuthibá Dzonárdono Pátrongkoro lekhi ghenibá bokíro ki bóile: Móro koroniko sombondhoku bhúmi podoro ki borttono ki kichchi náhiñ. Tsáso koribáro roitongkotháru inámodárongkotháru bhúmi bhoronoku rusumo dháno ođae lekháre jiniso modhyo é onukromore borshoku borsho miluthái. E báhare modhyo mohontorophá roito Penŋho mohádzománongkotháru ghoró gótike ŋonkæ tsho şúká lekháre deuthánti. A'dzoku dui borsho helá Soroká-roghoro mohontorophá tsháđi dele bóli é jábonto lóke meduáropono kori rusumo deu-náhánti. A'dzoku pántso borsho helá inámodárománe modhyo rusumo dháno ki jiniso rúpe kichchi deu náhánti. E pori roitománe no debáru máhárádzo s'ri Kolekoŋro, (Collector) sáhebondgokotháre dui orji modhyo dei ghenili. Sethiki kichhi jobábo mililá náhiñ. Aponongkotháre modhyo sákhyátore dui tini thoro kóhi orji modhyo dákhólo kori ghenili, hele móro odrush-toku kichhi phoŋilá náhiñ. E héturu áponongko soriki lekhi ghenili. Eto gođo dzágá sobu beŋe rohi noukoro no kole áyotto náhiñ. Móte jebe ádháro no thibó, muñ kópori tsoláibi. E heturu ápono mó upore doýá kori mohárádzo s'ri Kolekoŋro

ENGLISH.

your honour to represent the whole facts of the matter to the Collector, and if I only receive my customary fees, I shall always continue in Government employ, and do my work. If, however, I cannot obtain my food in this manner, I will with your permission gain my livelihood in some other way, for I cannot continue in the office of Karnam. What more can I write to one so learned as yourself?

Be pleased, Sir, to consider it.

The 15th June, 1863.

 10. TENTH LETTER.

*To T. J. Maltby, Esq., Assistant Collector, in the
District of Ganjam.*

After many salams the letter of Gongá Ráui Náyoko, Karnam of Grisolá village of the Kodiá Muthá in the Taluk of Ghumsur, as in follows: Since I was confirmed in the office of Karnam in the above-named village, I have carefully discharged my duties. In Fusly, 1279, in consequence of the Tahsildar ordering me to measure the above-named villages, I did so in obedience to his orders. After measuring the village a hundred rupees were added to the Government revenue, and in consequence of this excess of 100 rupees, the Kárji, and all the ryots argued that the Karnam had made the measurement, and had reported that they were liable in the sum of 100 rupees, as excess to Government. Accordingly the aforesaid Kárji and the ryots (lit.

O'DIYA'.

sáhe bongkotháku é jábonto sthiti dzoṇá kori móte rusumorobiso diáibá pokhyoku muñ soḍá káḷe Soro-káro noukorore rohi páiti tsolái ghenibi. E pori ádháro no mililá soriki, móte silo dele muñ kóporire hele poripóshoṇo hói ghenibi. E koroṇo páitiki muñ páribi nahiñ. A'ponoto gyátosáro odhiko ki lekhibi. Dibyo chittoko aṇi obodháno hebe.

Oṭhoro s'o teshoṭhi (८२२) sombotsoro Junu máso e pondoro tárikho.

 १. DOS'OMO ORJI.

Mohá rádzá s'ri si-ji-Máltibi iskoyoro Gondzámo jilá A'sishtáṇto Kolekoṭro sáhe bongko hodzúruku. Ghumsuro táluká Koḍiá muṭhá Grisolá grámo koroṇo Gongá Páni Poṭo Náyoko onéko solámo kori lekhi dákholo kori ghenibá orji ki bóile: Sodoro grámo koroṇiko páitire móte mokoráro hebátháru muñ jukto prokáre páiti tsolái ghenu-thili. Sonno bárá s'o onás'i (८२३) phoslire sodoro grámo noḷibáro ochhi bóli tohosildáro pondite hukumo koribáru sodoro hukumo prokáre muñ sodoro grámo noḷili; sodoro grámo noḷibáru sorkároku jástire s'ohe ṭonká bosilá. Jásti s'ohe ṭonká bosibáru sodoro grámo kárji jábonto roitománe bóile koroṇo noḷi korisiná sorkároku ámbho námore sorkároku jástire s'ohe ṭonkáku lekhá delá bóli sodoro kárji porodzámáne ékotbo hói mótháre irshá kori muñ sodoro grámore thile modhyo no thilá

ENGLISH.

subjects) agreed amongst themselves to spite me, and wrote letters to the Tahsildar of the Taluk informing him that I was not in the village, although I was there all the time. From July to December, 1872, the demarcation and the whole survey of the village took place. If during this time I was not present in the village, how could the work have been performed? Whilst I was constantly in the village the Karji and ryots conspired together against me, and reported to the Tahsildar that I was absent from it. The Tahsildar made no inquiry into the matter, and after reporting me to your honour, dismissed me. Subsequently the Tahsildar recommended the Senior Assistant Collector to appoint a cutcherry peon named Rengea to the office of Karnam in the aforesaid village. Your honour, however, inquired into the matter and confirmed me in the office. In consequence of my being confirmed in the office of Karnam, the Tahsildar was displeased with me. For this reason he has three times since written to your honour, and recommended that I should be dismissed. I therefore pray that your honour will inquire into the whole matter and give me back my office. Moreover since I have been confirmed in the office of Karnam, I have never done anything wrong, and the ten members of our family who feed on Government rice and water, performed the work of Government, and we gained our livelihood thereby. Owing, however, to the loss of my office, we ten people have become helpless. If therefore your honour will recommend me for Govern-

O'DIYA'.

pori táluká tohosilodáro ponditongkoṭháku bokíro lekhu-thánti. Oṭhoro s'ó bástori sombotsoro Juli máso logáitu Disemboro máso porjyonte sodoro grámo dimárkesono helá, sorbo noḷo helá, e monmodhyore muñ grámore hádzoro no thile sorkáro páiti ko-pori tsoliláki? Muñ grámore hádzoro tháu tháu mó námore kárji porodzámáne ékotbo hói tohosilodáro ponditongkoṭháku muñ grámore hádzoro no thilá pori riporto dele. Se kotháku tohosilodáro pondite doriyápto no kori mó námore khámondongko hodzúruku lekhi borotoropho kole. E uttáru sodoro grámo koroniko páiti tohosilodáro pondite kochei páiko Rengeá námore sodoro grámo koroniko páiti debáro ochhi bóli máhárádzo s'ri Senioro Asishtánto Kolekoṭro sahébongkoṭháku lekhithile. Dhormo sworúpo hebá khámondo é kotháku doriyápto kori mó námore mokoráro kole. Mó námore koroniko páiti mokoráro koribáru tohosildáro ponditongkoro mótháre ni-onugroho tháe, é hétüre khámondongko hodzúruku mó námore é modhyore tini dophá lekhi borotoropho koribá páñre s'upároso kole. E' jábonto kothá dhormo sworúpo hebá khámondo doriyápto kori móro páiti móte debáro ochhi bóli onéko prárthoná koru-ochhi. E' uttáru muñ koroniko páiti mokoráro hebátháru sorkáro páiti kebe hele khuní kori náhiñ. Sorkáro ornodzolo khái sorkáro páiti kori dos'ó práñi kuṭumbo poripóshono heuthilu. Jebe móro páiti jibáre dos'ó práñi kuṭumbo hinosthá helu. Ethoku dhormo sworúpo hebá khámondo áu kótháre hele sorkáro páiti mokoráro helá pori s'upároso dele

ENGLISH.

ment employment in some other place, my family of ten persons will be able to gain a livelihood and manage to exist. On the other hand, however, if your honour raises his arm against us, we shall become helpless and have to subsist by begging.

11. ELEVENTH LETTER.

After many salams the letter which Sudarsana Poto, Karnam of Kumunda village in the muthá of Jagannath Prasád in the Taluk of Gumsur, writes is as follows: Owing to certain ryots of the aforesaid village, viz. Mongolo Podhano, Jagonatho Podhano and the rest of them, cultivating waste land without first making an application for it, and my entering the same in the accounts after measuring it; owing to my increasing the assessment by measuring the village in Fusly 1280 and to my giving information to Government against those persons who did not pay the tax due for removing valuable timber; owing to my reporting to Government the names of those persons who threw rubbish into the street; owing to my distraining the property of those ryots, who did not pay their arrears upon the appointed date of the assessment falling due; owing to my having reported to the late Tahsildar that Hori Naik, a Samastána Paik of the village had dug a well at the foot of the bund recently repaired, thereby damaging the tank bund, and owing to the Tahsildar causing the well to be filled

O'DIYA'.

ámbe dos'ó práni kuṭumbo protipóshono hói porithá-
poná hói rohibu, nohile dhormo sworúpo hebá khá-
mondo báhu ṭeki-dele hinosthá hói-mági khái-jibu.

२. EKA'DOS'O ORJI.

Ghumusoro táluká Dzogonáthoprosádo muṭhá Kumundá grámo korono Sudors'ono Poṭo Náyoko onéko solámo kori lekhi dákholo kori ghenibáro orji ki bóile modzukúru grámo roitománe hebá Mongolo Podháno, Dzogonnátho Podháno, Bonomáli Podháno e ogáirá doróbosto ásámimáne dorkhásto no-kori bond-zoro ságumánongko koruthibáru proti sombotsorore muñ noḷi lekhá dákholo koribáru (८१०) báro s'ó os'ie phosolire, grámo noḷi s'istu jásti koráibáru ó pánu Sorkárore dákholo no kori khorído hebá káthomá-nongko áñibáre muñ Sorkáruku dzoṇá koráibáru, dāṇḍore kátsorománongko pokáithibáre se bishoyore Sorkároku riporto (report) koribáru, s'istu osúlo koribá bishoyore báidá prokáre ṭongká no debáru roitománongkoro tsorásti dzopti koráibáru, morámoto huḍá toḷore sodoro grámo somostáno páiko Hori Náyoko góṭie kúoñ khóláibáre morámoto bondho huḍáku háñi ásibáru leṭo (late) tohosildárongkoṭháre riporto koribáre, se khóláithibá kúoñku pótái debáru, sodoro ásámitháre upárdzono bishoyore sorkároro nirnoyo korithibá Indiáno inkongtánsu (Income-tax) prokáre

ENGLISH.

up in consequence ; and lastly owing to my imposing the tax upon the earnings of the same individual with reference to the Indian Income Tax Act, passed by Government ; for all these reasons, the aforesaid people bear me a grudge, and for some years past have brought false complaints against me. At present, in consequence of my having made a charge against these ryots five months ago for throwing down rubbish, they assembled in one spot (lit. sat down), and after some of them had agreed to be the complainants, and others the witnesses, they asserted : firstly, that I had secretly cultivated land bearing an assessment of three annas ; secondly, that I had embezzled Government revenue because I had accidentally omitted to insert any date in a receipt ; and lastly, the complainants and their shepherds gave evidence that I had embezzled the pound dues collected from the shepherds, because I had prevented the ryots' female buffaloes from trampling down the bund recently repaired by Government. The persons who were witnesses in the first case, then became complainants in the second, and deposed that the Karnam had pledged his Inám land for ten rupees, because I had allowed the first complainant Jogonátho Prodháno to cultivate part of it, and in order to prove this, they produced a forged document made by the complainants, and to which they themselves were the only witnesses, and although neither I nor my divided brother had executed the document, owing to the name of the person who wrote the document not appearing

O'DIYA'.

pánu pokái-thibáre é somosto bishoyománongko muñ koráili bóli, sodorásamimáne mó upore hirshá bóhi goto sombotsorománongkore kolpito dábámánongko koruthibáru, borttománe muñ ádzoku pántso máso tolore kátsorá bishoyore sodoro roitománongku dóshárópono koráithibáru, koronoku kolpito dábámánongko dwára éhi prokáre nomborománongko (number) kori borotoropho koráibá bóli gótie stholore bosí, thókáe lókománe dábádáro hói, thókáe lókománe sákhyo hebá bóli prománo kori prothomore tini onáro bhúmi muñ tshopáuni korithilá pori poropátore gótie táríkho rosídore (receipt) no podithibá héturu sorkáro s'istu opohorono korithiláporire, sorkáro morámoto hudá roitománongkoro mohiñshí tsokuñibáre muñ oťoko koruthibáru tángko iláká goudománongkotháru dodí dzorimána osúlo kori opohorono koruthilápori prothomo dábádárománongko goudománe sodoro dábádárománe rudzu hói-otshonti. Prothomo orjire s'ákhi hói-thibá ásami dwitiyo orjiki dábádáro hói korono inámo bhúmiru tikié bhúmi prothomo dábádáro Dzogonnátho Prodhánoku muñ bhágo tsosibáku deithibátháre dos'ó ñonkáku muñ tonokhá deithilápori mó upore kolpito dostábedzo gótie kori dábádárománe eká sákhi hói, sodoro dostábedzo muñ no lekhi deithibátháre móro bibhokto hói-thibá bhái modhyo no lekhithibátháre ámbhe dui dzono thóke thóke lekhi deithilá porire sodoro dostábedzo lekhibá lókoró námo no thái muñ eká sobu lekhi deithilápori dostábedzore drushyo korái rudzu hói-otshonti. Sodoro bhúmi jebe dábádároku muñ tonokhá dei thánti, tebe

ENGLISH.

upon it, they asserted that I had written the whole of it, so as to appear as if my brother and myself had each of us consented in part. Had I really mortgaged my land to the first complainant, why would the complainants not have informed the Government of it in the first complaint that they brought against me? With regard to this fact I informed the Tahsildar that I would prove that the complainants had conspired against me, but without paying any attention to this, he never wrote the matter in my statement, nor examined the witnesses whom I called, and without paying the slightest attention to what I said, he accepted the story of the complainants as perfectly true. I therefore beg that your honour will be pleased to take compassion upon me, and after calling for the records of the cases inquired into by the Tahsildar, that you will ascertain all the circumstances connected with the complaints preferred against me, and reverse the sentences passed upon me.

The 25th January, 1873.

The signature of,

SUDORSONO POTO NAYOKO.

12. TWELFTH LETTER.

After many salams the letter which the renter, the ryots and other persons in the taluk of Gumsur beg to present is as follows : Up to Fusly, 1223, Rajah Dho-

O'DIYA'.

dábádárománe prothomore mó námore áñibá dábáre sorkároku dzoná korái no thánteki? Ethire dábádárománe gótie stholore bosi promáño koribá songotiki muñ sákhí rudzu koráibi bóli tohosildáro ponditongku kohibáru e bishoyo chittoku no áñi mó koiphetore no lekhile mó toropho sákhimánongku bimorshá no kole kébolo dábádárománongku kothá nistsoyore ghenile, muñ kohibá kothá kete mátroko chittoku no áñile. Ethoku dhormosworúpo hebá khámondo mótháre doyá rokhi tsolito nomborománongkore tohosildáro nirdés'o korithibá gronthománongko onái mó námore tsolithibá jábonto songoti kópori tsoli ochchiki bitsárono kori ásithibá dábámánongku nishedho koráibá páiñ prárthoná koru-ochchi.

✧ (Ponchis'o) tárikho Jonobori (January) máso ୧୨th (oṭhoro s'o téstori) sombotsoro.

SUDORSONO POTO NA'YOKO HOSTA'KHYORO.

୧. DWA'DOS'O ORJI.

Ghumusoro Táluká mustádzoro roito ógáirá somosto lókománe onéko solámománongku kori lekhái dákholo kori ghenibáro orji ki bóile: Sonno bárá so teísí

ENGLISH.

nurdzoyo Bhondzo reigned in the above taluk. Owing to the rajah however having probably misconducted himself, and the matter coming to the knowledge of Government, Mr. — came to this taluk accompanied by an army, and took the rajah prisoner. The Government then placed the aforesaid taluk under “amani” tenure, and Dili Ochuto Rámo became manager, and transacted the business. Formerly Dyáno Poto Náyoko, who was diwán to the Rajah, and Rotonó Prodháno had managed the country and were acquainted with all the affairs of the Kondh Maliahs attached to the taluk. In Fusly 1226, two persons named Dorá Bisoi and Báhu Bolindro began to create disturbances and after first killing Rotonó Prodháno and Dyáno Poto Náyoko, they caused disturbances throughout the country and in three days’ time burnt all the villages of the taluk, killed and beat the people, and plundered all their property. The people of the taluk then abandoned all that they had and fled to the different taluks of Dosopolá, Nuágodo, Athogodo, Dhorakóto and Sorodá, and there we abode. For a whole year, we remained in these taluks, suffering much distress. In the meanwhile the people who had caused the disturbances got hold of a female child and pretending that it was the rajah’s son Boḷo Bhodro Deu, they made it rajah. The Government, however, detained Rajah Sri Koro Bhondzo at Bhábopuro (Bápur). The rajah having left that place by some means or other, came to Durgáprosádo, and having summoned the people, who had caused the disturbances, to the place,

O'DIYA'.

phosoli soriki modzukúru tálukáre Sri Dhonurdzoyo Bhondzo rodzá rádztobu koru-thile. Sodoro rodzá keuñ ojjukto songoti tsoláibáru obá Sorkároghoroku jáhéro podibáru — Sáhebe é tálukáku loskoro dhori ási se rodzángku dhori nele. Sodoro táluká Sorkároghoro ománi tole rokhi Dili Oclúto Rámo Pondite menodzoro (manager) hóí bujhu-thile. Toło dine sodoro rodzánkoghoro pátro hóí thibá Dyáno Poło Náyoko, Rotono Prodháno é dui dzono muloko bujhi e tálukáre jábonto kondho mało jáko jáhéro korithile: Sonno bárá s'o tshobis'i (୨୨) phosolire Dórá Bis'ói, Báhu Bolindro é dui dzono phituri koribáku, árombho kori se Rotono Prodháno Dyáno Połónáyoke é dui dzonongku ádyore háni des'o phituri kori tini dino bhitore é táluká proti grámo pódí lókongku háni mári jábonto podártho lúti kole. Sodoro tálukáro somosto lóke jábonto sorboswo tshádi pái táluká Dos'opolá, Nuágodo, A'ṭhogoḍo, Dhorákoto, Soródá e tálukámánongkore jái rohilu. Boroshe porjyonte se tálukámánongkore dukho koshto podi rohi-thilu. E' bhitore se phituri koribá ásámi-máne máikiniá pilá gótiku rodzánkoro puo Boło Bhodro Deu bóli tángku semáne rodzá kori ghenithile. S'ri Koro Bhondzo rondzangku Sorkároghoro Bhábo-puroṭháre rokhithile. Setháru sodoro S'ri Koro Bhondzo rodzá kóprokáre ási Durgáprosádoṭháku gole. Phituri korithibá lókománongku setháku dokái Boło Bhodro Deu Bóli jeuñ máikiniá piláku rodzá koruthile tángku onái máikiniá pilá bóli nis'tsoyo bujhi Sahebongkoṭháku poṭhiái dele. Se uttáru Tákeri Sáhebe Nuagāñṭháku ási sodoro Sri Koro Bhondzo rodzángku

ENGLISH.

and sent for the female child, whom they had made rajah, he ascertained its sex, and forwarded the child to the gentleman. Subsequently Mr. Thackeray came to Nuágán, and after summoning Sri Koro Bhondzo the rajah, he made over to him the estate, and sending for the people who had fled from this and the other taluks, he entrusted them to the rajah's care, and departed. During the fourteen years that the rajah reigned, besides affording us every protection, he allowed no thefts, disturbances, or other misdemeanours to take place, and we lived in great comfort. After this, in Fusly 1242, the Government brought forward Dhonondzo Bhondzo as rajah, and gave him the estate, and upon their detaining rajah Sri Koro Bhondzo at the shrine of Purushottomo, Dhonurdzo Bhondzo reigned as rajah for three years. Upon his incurring the displeasure of Government by some misconduct, the rajah through fear fled to the Maliahs, upon their bringing an army into the country, and having summoned all the paiks of the taluk, he gave them strict orders not to fire upon the Government troops. In the meanwhile the Government troops advanced and encamped at Galeri. Up to that time not a single bullet had been fired. The riotous people though who had formerly caused the disturbances disobeyed the rajah's orders, and fired upon the troops. The rajah hearing that his people had disobeyed his orders, and fired upon the Government troops was grieved, and departed this life in the Maliahs. Those people then plundered all the wealth

O'DIYA'.

ḍokái áṇi rádzotbo dei pái tálukámánongkoru é tálukáru poláithibá podháno roito ogáirá lókongku ḍokái áṇi rodzángkoṭháre somorpoṇo kori dei se sáhebo báhári gole. Sodoro rodzá rádzotbo koribáre tsouḍo borosho porjyonte roitongku uttomo protipáloṇa koribá báháre, tsóri meḷi ogáirá kouṇosi upodrobo no thái uttomo sukhore thilu. E uttáru sonno (bára s'o boyá-lis'i) phosolire Sorkároghoro Dhonondzoyo Bhondzo rodzángku áṇi rádzotbo dei Sri Koro Bhondzo rodzángku S'ri Purushottomo khyetrore rokhaíbáre sodoro Dhonurdzoyo Bhondzo rodzá tini borosho rádzotbo kole. Tángkoro keuñ durjógoru Sorkároghoroṭháre biródho koribáru Sorkároghoro e mulokoku loskoro animá kálore se rodzá bhoyore máloku báhári jái é táluká páiko somostongku ḍokái kohile : Sorkároghoroku kete mátroko guli máribo náhiñ, bóli moná kole. Ethire Sorkároghoro loskoro nei Gáleriṭháre pokáile. Še porjyonte kóṭháre hele guli phuṭi no thilá. Rodzangko hukumoku no máni toḷo dine phituri kori-thibá sehi meḷiá lóke punorpi guli márile. E lóke móro hukumoku no máni Sorkároghoroku guli márile, bóli bismoyo hói sodoro rodzá málore bijógo hói-gole. Rodzángkoro thibá dhono drobyo jábonto se lóke lúti kori nele. Táluká póḍi bhángi punorpi Sorkároghoroku modhyó guli márile. E uttáru mohárádzo S'ri Rosulo Sáhebe bistáre loskoro dhoru ášile. Sodoro Dhonondzoyo Bhondzo rodzángko puo hebá Brodzo Rádzo Bhondze sokuṭumbo sometore Nuágáṇ-tháre Rosulo Sahebongkoṭháre ási somorpoṇo hele. Sodoro Brodzo Rádzo Bhondzoku puruṇá Ghumusoro-

ENGLISH.

and property that the rajah possessed. They burnt and plundered the taluk, and fired besides upon the Government troops. After this the Honourable Mr. Russell advanced with a considerable army. Brodzo Radzo Bhondzo, the son of Rajah Dhonondzoyo Bhondzo then came to Nuágán together with his family, and gave himself up to Mr. Russell. Mr. Russell detained him in old Gumsur, and taking the troops with him, he went over the Maliahs and investigated matters, hanging some of the rebels, and transporting others as prisoners to some other country. The Government also deported Brodzo Radzo Bhondzo from the country, and detained him elsewhere. After a tahsildar had been appointed to the taluk, no disturbances took place, and for some time we lived in peace. Mr. Russell also protected us ryots, and in order that no disturbances might occur, he allotted Inam land to the Sirdars, Naiks and Paiks of the taluk, 1500 men in number. In Fusly, 1256, the former rebels and the people attached to them joined together, and commenced disturbances, burning the villages, and killing and plundering. Owing to these disturbances, the General advanced into the country with an army, and whether owing to the influence of certain persons, or because he thought it right, he released the persons who had been confined in the prison at Nuágán for taking part in the disturbances with the other rebels. Upon their being released, these people lost all fear, and by burning the villages, killing the people, plundering our property, and

O'DIYA'.

thāre rokhái, Rosulo sáhebe des'ó málo loskoro dhori buli jáhero kori phituridārománongku dhori phás'i dei, thókáe lókongku modhyo kó des'ore néi bondimáno kori rokhile. Brodzo Rádzo Bhondzongku é des'oru néi Sorkároghoro kó desore rokhái, e tálukáre Tohosil-dáro rokháibāre thókáe dino porjyonte ámbhe somosto lóke kouposi upodrobo no thái nis'tsonto hói rohithilu. Rosulo Sáhebe modhyo ámbho roito lókománongko somorokhyono páiñ punorpi keuñ káloku phituri no thilá porí bitsári, e tálukáre somostáno sordārománe náyoko páikó ૐ (eko hodzáro pántso s'ó) dzono épori inámo bhúmi dei nirnoyo kori thile. Sonno ૐ (bára s'ó tshopono) phosolire púrbo mejiá lókománe tángkoro iláká lókománe misi phituri árombho kori grámománongko pódí háñi lúti kole. E'pori phituri hebáru "Dzonorolo" Sáhebe loskoro dhori é des'oku ásile. Keuñ lókongko múloru keuñ nyáyo bujhileke, e phituri korithibá lókoru kete lóko dhori Nuágañthāre bondire rokháitlile ki se lókománongku tsháðidele. Tsháði debáru se lóke nirbhoyo hói é soriki tini borsho helá náná durnoyománongku tsolái grámománe pódí lókománongku háñi podártho lúti kori bis'eshore upodrobománongku tsoláu thibá héturu táluká ámbho somosto lókongkoro kouposi swosthiyo no thái práno ku bhoyo hói jáháro jeuñ brutti byobosáyománongko modhyo nis'tsontore no tsoi ye tápotroyore nás'ó jibáru károno héu ochhi. E' uttáru se phituri lóke jeuñ grámoku jái pódí háñutshonti seṭhāre bolutshonti : Táluká lóke Sorkároghoroṭhāre kohi rádzotbo koráo, nohile tumoro práno podártho kouposi ás'a páibo náhiñ.

ENGLISH.

committing numerous other misdemeanours, they have caused all sorts of trouble for the last three years. We people in the taluk are all of us without any security and are afraid for our lives. Owing to no man moreover being able to follow his trade or profession in peace, we are reduced to the last extremity by this accumulation of evils. Moreover the rebels after coming to a village and burning it, and killing people, say to the others: "If you people in the taluk don't go to the Sirkar, and beg of them to set up the Rajah, neither your lives nor your property will be safe." They also state openly that the Rajah's child is with them. For three years past, these troubles have not been put a stop to, and now that they are constantly repeated, the lives of all the people are in danger. We therefore humbly pray that your honour taking into consideration the safety of the people, will determine, whether it is better, as it appears, to put a stop to this accumulation of evils by restoring the Raj in order that we may live in peace; or, if this course does not commend itself to Government, that either troops may be sent, or other steps taken in order to take all these rebels prisoners, so as to allow of a stringent enquiry being made, in order that a repetition of these troubles may never again occur, and in order that we may henceforth continue to live in peace.

Be pleased to consider it.

The 22nd December, 1848.

O'DIYA'.

Táŋkotháre modhyo rodzá pilá oclhi bóli phukáro koruotshonti. A'dzoku tini borsho helá é upodrobo nibároŋo nohi punoh punore hebáru ámbho somosto lókongko práŋo upore pođilá. Ethiswokás'u dhormo sworúpo hebá khámondongko hodzúrore jáhéro kori ghenimáro ki bóile: é tini borshore Sorkároghoro modhyo é phituri nibároŋárhore proyotnománongko kolá uttáre modhyo, é soriki nibároŋo nohilá, é héturu ámbho somosto lókongko somorokhyoŋoku bitsári khámondo dibyo chittoku áŋi é táluká rádzoŋbo koráibá soriki é tápotroyo nibortti ámbhe sukhore rohilá porí dis'u oclhi, othobá Sorkároghoro ongikároku epori no ásibá soriki, loskoro áŋi obá áu kó prokáre obá, é phituri korithibá jábonto lókongku dhorí áŋto doriyá-poto kori, áu keuñ kálóku hele kete mátroko kouŋosi durnoyo no tsolibápori ámbho somosto lókongku sukhítore rokháibá pañre onéko prárthoná koru-otshu. Dibyo chittoku áŋibá hebe.

ལྷ་ (oŋhoro s'o oŋhotsális'i) sombotsoro đisemboro máso ལེ (báis'i) táríkho.

FIFTH PART.

A PRACTICAL HANDBOOK OF THE URIYA OR O'DIYA' LANGUAGE.

NI'TI KOTHA' OR MORAL FABLES.

1. THE DEER AND LION.

ENGLISH.

Once upon a time a deer ran away through fear of a hunter, and entered into a cave. A lion afterwards caught the deer there and killed it. Then the deer as it was dying began to say: "Alas! what a misfortune has happened to me; in fleeing from the hand of man, I have fallen into the hand of an enemy more powerful than he."

The moral of this is, that if a man does not act carefully, it may so happen that in fleeing from one danger, he will fall into another danger still more dreadful.

2. THE HARE AND THE TIGRESS.

A hare approaching a certain tigress exclaimed: "O tigress listen, whilst I produce a numerous offspring yearly, you from your birth until your death do not bring forth more than one." The tigress then said: "The solitary offspring which I produce is worth more than your numerous ones."

The moral of this is, that one good son is better than many bad ones.

MRUGO AU SINGHO.

 O'DIYA'.

Kounosi समयोरो गोती मरुगो ब्यादो भयोरो पो-
 लाई एको गोटो भित्तो प्रबेशो हेला. Tohiñ uttaro
 गोताे सिङ्गो सेथाेरे ताहाकु धोरी बोदो कोला. To-
 hiñre se mrugo morono समयोरो कोहिबाकु लागिला.
 हायो ! हायो ! अम्भोरो कि दुर्घटना हेला, अम्भे
 मनुष्यो हातोरु पोलाई ताहात्तारु ओहिको बोबोन्तो
 आ एको स'ओतु हातोरे पोदिलु. Iharo tatporjyo ehi,
 sabodhano hoi no tsolile emonto ghoṭe ki monushyo
 एको अपोदोरु पोलाई तोहिन्नु ओहिको भयानको एन्यो
 अपोदोरे पोदे.

 २. THEKUA' AU BA'GHUNI'.

गोती थेकुआ कौनोसी बाघुनी निकटो कु जाई कोहिला :
 हे बाघुनी सुनो, प्रति बोर्शो अम्भोरो ओनेको सन्त-
 तानो हुन्ति, मात्रो तुम्भोरो द्जोन्मो ओबोदो भो मरुगो
 पोर्ज्योन्ते गोती सन्तानोरु ओहिको द्जोन्मोन्ति नाहिन्.
 Tohiñre bāghunī kohilā : āmbhoro jēñ eko santāno
 hue, se tumbho onēko santānoṭhāru s'rēslṭho.

Ihāro tatporjyo ēhi, onēko odhomo santānoṭhāru
 एको उत्तमो पुत्रो भोलो.

3. THE WOMAN AND THE GOOSE.

ENGLISH.

A certain woman kept a goose which laid every day a silver egg. Then the woman said to herself: "If I increase the goose's food, it will perhaps lay at the rate of two eggs daily." With this desire she began to give it more food than previously, but owing to the goose's stomach becoming swollen with excess of food, it died.

The moral of this is, that the man who is desirous of excessive profit loses even his previous gains.

4. THE MOSQUITO AND THE BULL.

A mosquito sat on a bull's horn, and, in its pride, imagining that it was heavy, said to the bull: "If you feel tired by my sitting upon you, pray say so, and I will fly away to some other spot." The bull said: "O mosquito, I had not even the slightest idea that you were sitting upon me."

The moral of this is, that he who prides himself upon his own renown and prowess will speedily suffer shame.

STRÍ A'U HONGSÍ.

O'DIYA'.

Kouposi strí gótie hongsí póshe. Séi hongsí proti dino éko éko rupáro ñimbo prosobo kore. T'ohĩre se strí mone mone kohilá : A'mbhe jebe é hongsíro áháro boðháidebu, tebe proti dino dui dui ñimbo lekháe obá páñibo. E'hi ás'áre se táháku púrboðháru odhiko áháro debáku lágilá, mátro jotheshito bhódzonore hongsíro peto phátibáru se mori golá.

Iháro tátporjyo éhi, monushyo odhiko lábho itstshá kori áponáro púrbo punji suddhá noshto kore.

«. MOS'A' A'U BRUSHO.

Gótie mos'á éko shonðo s'rungo upore bosì ohonkárre áponáku bhári bujhi shonðoku kohilá : A'he shonðo ámbho bosibáru jebe tumbhoku bhári láge, tebe koho, ámbhe onyo sthánoku uñi jáuñ. E' kothá s'upì brusho kohilá : A're mos'á tu je ámbho upore bosì ots-hu, é kotháro terosuddhá pái náhuñ.

Iháro tátporjyo éhi : Jeuñ lóko áponá khyáti ó protáporre obhimáno kore, se bege lodzdzá páe.

5. THE MAN AND DEATH.

ENGLISH.

A man who was carrying a faggot of sticks along, got very tired as it was heavy, and throwing down the faggot began to pray for his death. Then death approaching him said: "Tell me, why are you calling me?" Hearing these words the man said: "I called you that you might place this faggot upon my head."

The moral of this is, that all desire to dwell in the world, and lo! even though a man be very old and unfortunate, yet scarce any one wishes for death.

6. THE TORTOISE AND THE HARE.

Once upon a time a tortoise and a hare making the top of a mountain their goal, said: "Come let us see which of us two will arrive there first." Hereupon the two began to run. The hare owing to its being slender, light, and swift was boastful, and went to sleep in the middle of the road; but the tortoise being heavy and slow, was afraid, and not delaying on the road was the first to ascend the mountain. The hare afterwards arose from its sleep and seeing that the tortoise had got there first, was much ashamed.

The moral of this is, that if there be a contest be-

MONUSHYO A'N MRUTYU.

O'DIYA'.

Dzone monushyo kátho gótshá ghepi jáuñ jáuñ bhári hebá heturu otis'oyo klánto hói, se bódzho pokái delá, áu áponá mrutyu prárthoná kolá. Tohiñre mrutyu táhá nikotore uposthito hói kohilá : Tumbhe kipáñ ámbhoku dákilo bólo. E' kothá s'uní monushyo kohilá : E'hi bódzho ámbho mundoku uthái debá nimonte dákilun.

Iháro tátporjyo éhi : Pruthibí modhyore somoste bonchibá páin itstshá koronti. Dekho, oti bruddho ó duhkhí helcheñ práyo kéhi mrutyu tsáhe náhiñ.

2. KOTSTS-HOPO O' THE'KUA'.

Kounosi समयore kotsts-hopo ó thekuá é duheñ éko porboto s'rungoku lokhyo kori : A'so ámbho duhinko modhyoru kie áge setháre pohunchi páribo, éhi kothá koi duheñ doudibáku lágile. Thekuá pátoło áu loghu áu begogámí hebáru ohonkárí hói potho modhyore nidrá golá ; mátro kotsts-hopo bhári ó mondogámi hebáru bhoyo kori potho modhyore nidrá bis'rámo no kori áge porbotore uthilá. Onontore thekuá nidráru uthi dekhilá kotsts-hopo áge jái-ochhi, tohiñre se bođo lojjito helá.

Iháro tátporjyo éhi. Bołobán áu durboło e duhinko

ENGLISH.

tween a strong man and a weak one, it is very improper for the strong man to be careless, because by the neglect and carelessness of a powerful man, a weak one is able to gain the victory.

7. THE THORN TREE.

A thorn tree said to a gardener : “ If any one were to take the trouble to plant me in a garden, and water my roots every day, then kings would certainly desire to see my flowers and fruit.” The gardener accordingly took it, and planting it in a fertile spot in the middle of the garden, watered it twice every day. By so doing the thorns of the tree all increased in strength, and owing to its boughs and branches extending, the trees that grew on all four sides of it, all perished ; afterwards its roots grew by degrees, and the tree overran the whole garden. Finally no one could go near it on account of the thorns.

The moral of this is, that if you give shelter to a bad man and protect him, his evil disposition will only increase, and should you do him a kindness he will only do you an unkindness in return.

O'DIYA'.

modhyore juddho hele boľobánoro osábodháno hebáro
oti onuchito, károno ki boľobáno lókoru helá áu áľosyo
héturu boľohíno dzoyí hói páre.

9. KONȚA' BRUKHIYO.

Góťie koňťoko brukhyo dzone málíku kohilá : Jodyo-
pi kéhi ámbhoku jotno kori bogicháre rópono korontá
ebong protidino ámbho múľore páňi dionťá tebe rád-
zámáne obos'yo ámbho phuľo pholo dekhilá nimonte
cheshtá koronte. Tohiňre se máli táháku gheni bo-
gichá modhyore phoľobonto sthánore rópono kori
proti dino dui thoro páňi debáku lágilá. E'hi rúpe
koribáru se brukhyoro koňťá sobu bođhi s'okto helá,
áu táhá tsári pákhore jete brukhyo thile se somos-
tonko upore dáľo s'ákhá bođhibáru sei sobu brukhyo
noshtó hele. Tohiň uttáre krome krome táháro chero
bruddhi hebáru, se gotsho bogichá jáko bedhi golá ;
obós'eshore koňťá lági kehi táhá nikoťoku jái párilá
náhiň.

Iháro tátporjyo éhi : Dushtoku ás'royo dei jete
táháro somáđoro koribo tete táháro dushtó swobhábo
bođhe, áu jete táháro upokár okoribo tete se phér iopo-
káro koribo.

8. THE BLACK MAN.

ENGLISH.

A black man took his clothes off and smeared his body over with chunam. A certain person thereupon asked him : " Why do you smear your body over with chunam ?" Hearing this, he answered : " I am smearing my body over with chunam in order to get white." The other man thereupon said : " O black man, do not give your body unnecessary trouble, for although you may be able to make the chunam on your body black, yet chunam can never remove your own blackness."

The moral of this is, that a bad man may make a good man bad, but no one can ever make a bad man good.

9. THE LION AND THE TWO BULLOCKS.

A lion one day sprang at two bullocks in order to kill them, but the two bullocks keeping together would not allow the lion to get between them and struck at him with their horns. The lion afterwards played them a trick and said : " O bullocks, if you will separate, I will do no harm to either of you." The bullocks relying upon this speech separated, and the lion then killed them both.

The moral of this is, that so long as men remain united, no man's enmity can prevail against them, but once they separate, all will perish.

7. KOLA'BORNO PURUSHO.

O'DIYA'.

Dzone koláborno purusho bostro tyágo kori tsuno nei áponá s'orírore leputhilá ; tohiñre kouposi lóko táháku potsárilá : A'he tumbhe káhiñ páiñ déhore tsuno lepono koru-otsho ? Ihá s'uni se uttoro kolá gouroborno hebálági tsuno lepono koru-otshu. Tohiñ uttáre se lóko kohilá : A'he krushnoborno purusho, tumbhe áponá dehoku bruthá kles'o dio ná, károno ki tumbho s'oríro tsunoku kolá kori páre, mátro tsuno tumbho kolábornoku ghuntsái páribo náhin.

Iháro tátporjyo éhi : Mondo bhloku mondo kori páre, mátro mondoku bhlo koribáro s'okti káhari tháre náhiñ.

8. SINGHO A'U DUI BOŁODO.

Dine gótáe singho dui bołodoku máribá nimonto semánongko uporoku douđilá ; tohiñre se dui bołodo ekotro hói, singhoku áponá modhyore ásibáku no dei s'rungore máribáku lágile. Tohiñ uttáre singho tshoło kori semánongku kohilá : A'he bołodománo jebe tumbhe duheñ ologá hói jibo, tebe ámbhe káhari kichehi khyoti koribuñ náhiñ. Se kotháre protyoyo kori bołodo duheñ bhinno huonte singho duhingu mári pokáilá.

Iháro tátporjyo éhi—Monushyománo jábot ékobákyo hói rohonti tábot sémánongko upore kélu s'otrutá kori probolo hói páre náhiñ, mátro onoikyo hele somoste noshto huonti.

10. THE LONG-HORNED ANTELOPE.

 ENGLISH.

Once upon a time a long-horned antelope suffering from thirst went to a pond and drank. Then seeing in the midst of the water the ugliness of its feet it was grieved, but on seeing the length of its horns it was pleased. In the meanwhile some hunters approached, and the antelope fled to the open waste land, and the hunters were unable to catch it. Afterwards it entered a dense jungle, and its long horns becoming entangled in the branches of trees and in brambles, the hunters killed it without any difficulty. The antelope as it was dying, regretfully exclaimed : “ Alas ! alas ! the feet which I despised saved me, but the horns of which I was proud have caused my destruction.”

The moral of this is that, a man should not enquire whether a thing is beautiful or ugly, but what its use is, and relying upon this, should estimate its value accordingly.

 11. THE ANTELOPE.

Once upon a time an antelope was sick, and the friendly and neighbouring animals coming to see it, ate up all the grass both dry and sprouting that grew all round it. After the antelope's sickness had abated, it wished to partake of some food but could find

DIRGHOS'RUNGO HORIÑO.

O'DIYA'.

Kouposi समयोरे éko dirghos'rungo horiño tru-sháre áturo hói gótáe dzolás'oyoku jái dzolo páno kolá. Todbádo dzolo modhyore áponá pádoro khlínótá dekhi birokto helá, mátro s'rungoro dirghotá dekhi ánondito helá. Ithimodhyore byádhománe uposthito hebáru horiño podiáre polái golá, áu byádhománe táháku dhorí páriale náhiñ. Toliñ uttáre se nibiḍo bonore probes'o huonte dirghos'rungo héturu brukhyo s'áklá ó lotáre tshondi nebáru bápuámáne táháku onáyásore mári pokáile. Horiño moribá beḷe khedo kori kolilá : Háyo, háyo, jeñ pádoku heyogyáno koruthiluñ se ámbhoku rokhyá kolá ; áu jeñ s'rungo lági ohonkári thiluñ se ámbhoku bodhio koráilá.

Iháro tátporjyo éhi—Kouposi bishoyo sundoro ki osundoro ethire bháboná no kori táháro guṇo kipro-káro, éhi bishoyore drushti rokhi tohiñro múlyo bibetsoná koribáro uchito.

HORIÑO.

Ketebeḷe éko horiño píḍito hebáru táháro átmíyo ó poribáriyo pos'ugono táku dekhíbá nimonte ási tsári digore s'ushko ó soroso jete truṇo pollobithilá táhá sobu khái pokáile. Horiñoro píḍáro s'ánto helá uttáru se kichchi áháro koribá nimonte itstshá kolá,

ENGLISH.

nothing at all to eat and so died of hunger.

The moral of this is, that it is better not to have any relations at all rather than to have foolish ones.

12. THE LION AND BULLOCK.

A lion once intended to kill a bullock, but as the strength of the bullock was considerable, it did not dare to go near it. Afterwards it went to it and said in a deceitful manner: "O bullock, I have killed a fat young lamb, and I want you therefore to come to my house and dine."

The bullock accordingly accepted the invitation, and went to the lion's house, where the lion had collected a quantity of firewood, and some very large vessels. The bullock seeing this returned. The lion then said: "Why do you go back after coming here?" To these words the bullock replied: "I have understood your intention; for a mere lamb such a fuss would not be made, and it is quite evident that your preparations were made for some animal larger than it."

The moral of this is, that to accept the tales of dangerous people as true and to associate with them, is not the duty of wise people.

O'DIYA'.

mátro kiehchihĩñ khádyo páilá náhiñ, tohiñre khyu-
dháre táháro práno bijógo helá.

Iháro tátporjyo éhi—Obibétsoko bondhu thibáthá-
ru borong bondhu no thibáro bholo.

୨. SINGHO A'U BOŁODO.

Dine éko singho gótáe bołodo máríbáku monostho
kolá, mátro bołodoro boło odhiko hebá jóguñ táhá
nikotoku jái párilá náhiñ. Tohiñ uttáre tshołore táhá
nikotoku jái kohilá : A'ho bołodo, ámbhe gótáe hrush-
topushito menđhá tshuá mári-otsku otocho itstshá éhi,
ki tumbhe áji rátrire ámbho ghore uposthito hói bhód-
zono koribo. Todbádo bołodo nimontroño swikáro
kori singho áloyoku gomono kolá, mátro singho oné-
ko káshtho ó bođo bođo háñđi prostuto kori rokhi och-
chi, ihá dekhi bołodo pheri golá. Tohiñre singho
kohilá : tumbhe ctháku ási kahiñki phéri jáu-otsho ?
E kotháre bołodo uttoro kolá : tumbhoro monostho
dzápiluñ ; menđhá tshuá nimonte ctádrus'ó udyomo
sombhobo nuhe, mátro táháttháru bođo kouñosi dzontu
nimonte tumbhoro áyódzono bódho hue.

Iháro tátporjyo éhi—Hingsokoro kothá sotyo bóli-
gyáno koribá áu táhá songe príti koribáro buddhimáno
byoktiro korttobyu nuhe.

13. THE LION AND THE FOX.

ENGLISH.

A lion becoming weak from old age was no longer able to capture living animals. On this account he practised cunning for the sake of food and pretending that he was sick, he took up his abode in a cave resolving that if any animals came to see him, he would seize them and eat them in the cave. Afterwards a fox came, and standing at the door of the cave made his obeisance and said : " O king of beasts, how are you ?" The lion then said : " Why do you not come inside ?" In answer to this, the fox said, " Sir, I see the signs of many animals going in, but not a single one of any coming out."

The moral of this is that it is not proper for men to begin any business without reflection.

14. THE LION AND THE MAN.

Once upon a time a lion and a man met each other on a road, and a dispute arose between them regarding their respective strength and prowess. The lion was boastful of its strength and power. Meanwhile the man drew upon a wall the picture of a man grasping the throat of a lion, and laughingly showed it to

२^m. SINGHO O' KO'KI'S'IYA'LI.

O'DIYA'.

Eko singho bārd̐dhokyo héturu dzorágrosto hói kouṇosi jíbo dzonturo páridhi kori páru no tháe ; e nimonte áponá áháro páiñ tshoḷo kori mithyáre píḍi-to lóko pori hói gótáe gulá modhyore rohilá károno ki, táháro ehi obhipráyo thilá je, kouṇosi dzontu ámbhoku dekhibá nimonte ásile, tákáku éhi gortto modhyore dhorí gráso koribũ. Tohiñ uttáre gótáe kókí ási gortto dwárore thiyá hói pronámo-púrboko kohilá : “ Hé pos'urádzo ápono kemonto otshe ?” Tohiñre singho kohilá : “ Tumbhe bhitoroku no áso kipáiñ ?” Ihá s'ũñi kókí kohilá : “ Hé ebodháno ámbhe etháku ási onekongko probes'o hebáro ehilmo dekhilũ, mátro káhári báháro hebáro éko ehilmo suddhá dekhũ náluñ.

Iháro tátporjyo éhi—Bibétsoná no kori kouṇosi kormore próbrutto hebáro monushyongkoro korttobyonuhe.

SINGHO O' MONUSHYO.

Ketebele potho modhyore kouṇosi singhoro songe dzone monushyo bheṭo hebáru sémánongko boḷo áu bikromo bishoyore porosporo bibádo uṭhilá. Singho aponá boḷo ó protáporo ádhikyo héturu áhládito helá. Ethimodhyore gótie singhoro golá ṭipi máru-ocheli, eprakáro dzone monushyoro protimúrtti sei monu-

ENGLISH.

the lion. The lion then said ; “ If a lion could draw like a man, the lion would not have allowed the man to grasp the lion’s throat, but the lion would be grasping the man’s.”

The moral of this is, that from a man’s own witnesses no one else can make his escape.

15. THE SPIDER AND THE BEE.

Once upon a time, a spider said to a bee : “ If you will make me your companion, I shall be able to gather honey like you.” As it was constantly repeating the same story, the bee consented. The spider accordingly accompanied the bee, but being unable to gather any honey, the bee stung it and killed it. As the spider was dying, it exclaimed regretfully : “ Alas ! alas ! Why did I ever attempt a work which I had not the ability to perform ! ”

The moral of this is, that if a man does not possess the ability to perform a work and enters upon it, because he thinks himself very clever, the falseness of his representations and his own unworthiness will be made self-evident, and he will reap the fruit thereof.

OP'YA'.

shyo kouṇosi kánthore tshobi lekhi hosi hosi séi singhoku dekháilá. Tohiñre singho kohilá jebe singho monushyo pori chitrokoro hói thántá tebe monushyoku singho golá ṭipái déi no thántá, borong singho monushyo golá ṭiputhántá.

Iháro tátporjyo éhi—Swopokhyo sákhidwára kéhi páro pái páre náhiñ.

८४. MA'KOḌOSA' A'U MOHUMA'CHHI.

Kouṇosi समयोरे गोठिे माकोड़सा मोहमाचहि कि कोहिला: “Jebe ámbhoku áponá sohobortti koribo tebe tumbho pori modhu sontsoyo kori páribu. E' kothá punoh punoh kolibáru mohumáchhi swikaro kolá. Todbádo mákoḍosá táháro songí hói modhu áṇi no páribáru mohumáchhi táláku náhuḍo phuṭái mári pokáilá. Tohiñre mákoḍosá moroṇo kálore mone mone khedo kori kohilá: Háyo! háyo! jáhá koribáku ámbho s'okti no thilá emonto kormo kipáñ swikáro korithilu?”

Iháro tátporjyo éhi: Jáháro jeuñ kormo koribáku khyomotá no tháe se jebe áponáku oti poṇdito dzáṇi tohiñre probrutto hue, tebe táhá kotháro mithyá áu táhá ojógyotá prokás'o hue ebong táku somuchito phoḷo mile.

16. THE YOUNG MAN.

ENGLISH.

Once upon a time a young man went into a river of his own accord, and not knowing how to swim began to sink. A certain man was coming along the path at the time, and the young man seeing him, called to him to save him. The man then came near and began to abuse the young man for falling into the water. The young man exclaimed "Hulloh! save me first, and abuse me afterwards!"

The moral of this is, that if a friend of yours falls into any danger, rescue him first from it, and you can then abuse him afterwards.

17. THE DOG AND THE FOX.

Once upon a time a dog saw a piece of tiger's skin in some place, and going towards it began to gnaw in with his teeth. A fox then said to the dog: "If this tiger were alive, you would soon learn that the claws on its feet were longer than your teeth."

The moral of this is, that it is not by exposing a strong man to indignities in times of danger, that the prowess of low-born people will be displayed.

୧୭. BA'LOKO.

O'DIYA'.

Kete bele dzone bálóko áponá itstsháre nodíre podi pohoñri no dzánibáru ðubibáku lágilá. Ehi somoyore pothore dzone monushyo jáu-ocheli. Táháku dekhi séi bálóko práno rokhyárthe táhaku ðákilá. Toliñre se monushyo nikotoku jái bálókoku páñire podibá heturu bhortsoná koribáku lágilá. Bálóko kohilá: A'he prothome ámbhoku bontsáo, pots-he bhortsoná koro.

Iháro tátporjyo éhi: tumbhoro kouposi átníyo ápodore podile táku se ápodoru áge mukto kori pos't-sát bhortsoná koribo.

୧୭. KUKURO A'U KO'KI.

Kete bele eko kukuro kouposi sthánore khonde byághro tsormo dekhi nikotobortti hóí táku dántore kámódibáku lágilá. Todbádo gótie kókí kukuroku kohilá: Jebe éhi byághro sojíbo thántá, tebe tumbho dántotháru táhá hátóro nokho boðo, ihá tumbhe dzáñonto.

Iháro tátporjyo éhi:—S'oktimáno byoktiro bipo-do kálore táhaku ákromono koribáru khyudro lógoro bíropono prokás'o hue náhiñ.

18. THE BELLY AND THE BODY.

ENGLISH.

The belly and the body had a dispute between each other about supporting and protecting the body. The body said : " It is I who by my own individual strength carry the body." The belly answered : " If I did not take food, you would not be able to carry anything."

The moral of this is, that no one should despise another, for every one has it in his power to render a mutual kindness.

19. THE SUN AND WIND.

A wager arose between the sun and wind to see which of the two would first be able to make a man part with his cloth. The wind accordingly began to blow with great velocity, and the man to protect himself against it, wrapped his cloth round his body. The clouds afterwards dispersed, and the sun began to shine with great power ; as he felt very warm, and the cloth was heavy, the man removed it from his body.

The moral of this is, that the wishes of gentle people are more likely to be accomplished, than those of strong but unstable men.

UDORO A'U ONGO.

O'DIYA'.

Udoro ó ongo e dulingko modhyore s'oríro bohibá áu rokhyá koribá bishoyore bibádo luonte, ongo kohile: A'mbhemáne áponá áponá s'oktire s'oríroku bohu-otshuñ. Udoro uttoro kolá: Jebe ámbhe kich-chi áháro no koruñ, tebe tumbhemáne kichchi bohibáku no páro.

Iháro tátporjyo éli:—Kéhi káháku tutstshogyáno koribo náhiñ, károno ki, somoste porosporo upokári hói páronti.

c. SURJYO O' POBONO.

Súrjyo pobono dulingko modhyore éli pono helá: A'so dekhi ámbho dulingko modhyore kie monushyoku bostro tyágo korái páre. Tohiñre báyú otis'oyo begore bohibáku lágilá, áu monushyo táhátáharu rokhyá páibá nimonte áponá bostro dehore ghódáilá. Tohiñ uttáre meghe sobu udi golá, bádo súrjyo tedzo protsondorúpe prokás'o helá; tohiñre monushyo otyonto grishmo héturu áponá bostroku blárogyáno kori déhoru kádhi pokáilá.

Iháro tátporjyo éli:—Tsontsoło bołobántháru susthiro lógoro obhipráyo solhedze siddho hue.

20. THE TWO COCKS.

ENGLISH.

Two cocks had a fight about some thing. One of them remained the conqueror, and the other one ran away. Then the one who was victorious perched itself on a very high straw-rick, and boastfully flapping its wings, began to crow proudly. A hawk in the meanwhile perceived it, and swooping down upon it, carried it off.

The moral of this is, that he who boasts of his own prowess will quickly be put to shame.

21. FABLE OF CERTAIN HYÆNAS.

Certain Hyænas who saw a cow's hide in a cave wanted to eat it, but the cave was full of water and the hide was nowhere near the edge. Thereupon they all of them with one accord reflected amongst themselves that if they first drank up the water and drained the cave dry, they would be able to get at the skin and eat it. Having come to this resolution, they drank water until their stomachs were full. Owing to their drinking so much water, however, their stomachs burst, and they all died. Moreover they were not able to eat the hide at all.

The moral of this is, that the counsels of people of little sense is profitless.

၂၀. DUI KUKUDA'.

O'DIYA'.

Dui kukudá kouposi drobyo lági juddho kole. Tohiñre gótie dzoyí helá, ároťá polái golá. Todbádo je jiñi tháe, se eko oti utstso pálogodá upore bosí áhládore dená dzháđi đáki ohongkáro koribáku lágilá. Tonmodhyore eko bádzo táhaku dekhi dzhámpo mári gheni golá.

Iháro tátporjyo éhi:—A'poná porákromore ohongkáro kole s'íghro lodzdá hue.

၂၁. KETEKO HETABA'GHIO.

Keteko hetábághio eko gorttore gótsormo dekhi táhá kháibáku monostho kole; n'átro sci gortto páñire poripúrño thilá, áu tsormo suddhá tiro nikotore no thilá. Tohiñre semáne oikyo hói chi porámors'ó kole: A'so somoste áge dzolójako pánó kori gortto sushko korilu todbádo tsormo gheni kháibu. E' kothá sthiro kori semáne udoro purño hebá porjyonte dzolo piile; mátro ete páñi piibáru somostongkoro peto pháti mrutyu helá, sutorám tsormosuddhá khái párile náhiñ.

Iháro tátporjyo ehi: Olpobuddhi lókongkoro porámors'ó nishphole hoo

22. THE FOX AND THE ADJUTANT BIRD.

ENGLISH.

Although the fox was not very much given to joking, and was rather given to getting angry, yet one day he came to the determination to make fun of his neighbour the adjutant-bird. After making a great fuss therefore, he invited him to dinner at noon. Meanwhile he had placed different kinds of messes in large but shallow plates. The adjutant-bird afterwards presented itself at the dinner table, but being only able to dip in the point of its beak, in spite of repeated endeavours, it was unable to appease its hunger. In the meanwhile the fox was lapping up, and eating away rapidly, and in pressing his guest to eat he would say: "How do you like all these viands of mine?" The fox was however joking, and the adjutant-bird knowing this, replied, without paying attention to what he said: "Your viands are all of them exceedingly good." Subsequently when taking leave, the adjutant-bird invited the fox so pressingly to come to his house, that the latter found himself quite unable to decline.

Accordingly on the appointed day after the fox had gone to the adjutant-bird's house as he had promised, no sooner were the eatables brought in, than the fox perceived his own great shame, for the adjutant-bird had divided the meat into small pieces, and had quite filled a narrow long-necked vessel with them. The fox not being able to help himself to any of the eatables remained quite hungry, but the adjutant-bird

„. KO'KI'S'IYA'LI' A'U HA'DOGILA'.

O'DIYA'.

Kókis'iyáí jodyopi koutukore odhiko roto no hói práyo tsholo koribáre roto tháo tothápi dine gótáe kókí ihá druðho monostho kolá : ámbhe áponá podósi hádogilá songe poriháso koribuñ. Otocho boðo ádom-boro kori táháku modhyálmno bhódzono nimonte nimontroño kolá. Bádo se náná prokáro dzhólo tsou-dá cheptá thálire rokhilá. Tohiñre hádogilá bhódzono sthánore uposthito hói kéboło thonoro ogroblhágo dzhólore ðubái párilá, mátro onéko jotno koleheñ khyudhá nibrutto kori párilá náhiñ. Ethimodhyore kókí otis'ighiro tsáti kháu thaé, puñi : Kháo ná, kháo ná, éhi kothá bóli áponá nimontrito hádogiláku pot-sárilá : Ámbho éhi sobu bhokhyo-drobyo tumbhoku kipori láge ? Mátro kókis'iyáí kéboło upohásyo koru-ochchi, hádogilá ihá dzápi táhá kotháre kichchi mono-jógo no kori kohilá : Tumbho sobu khádyosámogri oti bholo lágu ochchi. Todbádo bidáyo hebá bełe hádogilá kókis'iyáíku áponá ghoroku jibá nimonte eprokáro druðhorúpe nimontroño kolá je, se kouñosi prokáre oswikáro kori párilá náhiñ.

Todbádo sei niyomito dino kókis'iyáí áponá bot-sono onusáre hádogilá ghoroku golá uttáre, jetebele khádyo drobyo uposthito helá tetebele se áponáro boðo opománo dekhilá ; károno, hádogilá gudáe mángso òiki òiki kori soru ó lombo golá ghotore púrno kori rokhi tháe. Sei sobu khádyo sámogriro swádo kókis'iyáíro grohoño koribáku sádhyo no tháe, tohiñre

ENGLISH.

dipped his long bill into the vessel and filled his stomach full. Afterwards the fox ate up with great gusto any of the food that happened to fall on the outside of the vessel. The adjutant-bird perceiving this then turned towards him, and laughing slightly, said: "I am very glad to see that your appetite is so good." I should like you to eat with as much pleasure as I did on the day of your invitation." The fox upon hearing this speech, lowered his head, and was much displeased. The adjutant-bird thereupon exclaimed: "Do not be annoyed at this affair, for those who are unable to stand a joke themselves, should not attempt jokes upon others."

The moral of this is, that when we attempt a joke upon another man, we should first reflect whether when he returns it, we are able to bear it ourselves or not.

23. THE BOYS AND THE FROGS.

A number of frogs were sitting in a large paddy field. At the edge of this field some children began to play roughly with broken pieces of tile, and every now and then showered the pieces into the water. The frogs thereupon became nervous and frightened, and suffered a good deal of anxiety. At last one of the frogs, bolder than the rest, raised his head from the

O'DIYA'.

se kéboło bubukhyu hói rohílá. Mátro hádogilá áponá lombá thoŋto ghoŋto modhyore déi uoro poripúrŋo kolá. Onontoro kókí đonkí uporo piŋhire je kichehi dzhóło pođe táháku bođo itstshápúrboko tsáŋi kháe. Tetebeŋe hádogilá táhá áđoku phéri onái olpo hosi kori kohílá, bujhi : 'Tumbho khyudhá bís'éshe ochchi, éhéturu ámbhe bođo sontusŋto otshuñ. A'mbhe jemonto sehi dino tumbho nimontronore khái thiluñ tumbhe modhyo sehirúpe prosonno hói kháo, chi ámbhoro itstshá.

Kókis'iyáli chi kothá s'uni mothá nuáñ bođo oson-tusŋto helá. Tohiñre hádogilá kohílá : " Ehi bishoyore birokto no hno ; kipáñki jeunmáne poriháso sohi no páronti semánongkoro káhari songe poriháso koribáro uchito nuhe."

Iháro tátporjyo éhi, káhari songe koutuko koribáku gole se phéri thoŋŋá kole táhá ámbhemáne sohi páribuñ ki náhiñ é kothá púrbore bitsáro koribá uchito.

BA'LOKO O' BENGO.

Eko bruhot bilore onéko bengoro bósoti tháe. Tá-lá dliárore kete guđáe pilá hoŋhát khoporá khelá koribáku lágile, áu páñire bárombáro khoporá brusŋti kole. Tohiñre bengománe khíño ó blíto hói otis'oyo duhkho páile. S'éshore somostongkoŋháru sáhási éko bengo biloru mukho bođhái kohílá : He priyo báloke, tumbhemáne etc s'ighro áponá dzátiro nish-

ENGLISH.

field, and said : “ O dear boys, why do you so early learn the cruel disposition of your race. If you will but reflect, you will find that although this be only play to you, yet it is death to us.”

The moral of this is, that it is exceedingly unjust and cruel of us to find any pleasure in the destruction of the comfort and happiness of others.

24. THE COWHERD AND THE PEASANTS.

A herdsman who grazed his cattle in a certain plain was frequently in the habit of raising a false alarm and calling out : “ Ho ! peasants, a tiger has got in amongst my cattle ; come to my rescue.” Thereupon the peasants hearing the alarm given by the herdsman, would snatch up their sticks and other weapons and run to kill the tiger ; but there was no tiger, and they found that the cowherd had only been mocking them. Thus annoyed by the herdsman’s deceitful fun, they had to go back again. Some time afterwards a tiger really got into the cattle-fold. The herdsman thereupon began to shout loudly for the peasants, as before, but they, thinking that the herdsman was probably deceiving them, did not go to assist him, and the tiger, after killing several cattle, finally killed the herdsman himself. As the cowherd was dying, he called out and said : “ Alas ! alas ! why did I ever deceive the peasants ; when

O'DIYA'.

ṭhuro swobhábo káhiñki s'íkho ? bibétsoná kori dekho
chi tumbhománongko khelá sotyo, mátro ámbhomá-
nongko mrutyu oṭe.

Iháro tátporjyo chi : Onyoro kus'olo ó sukho biná-
s'ore ámbhománongkoro áhládo koribáro oti onyáyo ó
nishṭhuro oṭe.

२४. GO'ROKHYOKO A'U KRUSHOKO LO'KO.

Kounosi podiá modhyore dzono rokhuálo góru
tsoráu tsoráu bárombáro porihásore mithyá chitkáro
s'obdo kori kohe : “ He tsosámáne ámbho góru modhy-
ore gótáe byághro ási-ocheli, tumbhemáne ási rokhyá
koro.” Tohiñre tsosá lóke rokhuáloro chi s'obdo s'uni
báḍi ó áu áu ostro gheni byághro máribáku jánti,
mátro bágho náhiñ, rokhuálo protároná koru ocheli,
ihá dekhonti. E' rúpe rokhuáloro mithyá porihásore
krushoko lóko birokto hói phéxi jánti. Toliñ uttá-
ru dine sotyo gótáe byághro górupolo modhyoku
ásilá. Ethire rokhuálo púrbo pori utstsoiswore tsosá
lo'kongku ḍákibáku lágilá, mátro semáne bibetsoná
kole, rokhuálo ámbhománongku probontsoná koru-
thibo, é héturu kehi rokhyá koribá nimonte táhá
nikotoku no jibáru byághro onéko góru nosṭo kori
s'éshore rokhuáloku modhyo bodho kolá. Rokhuálo
moribá समयore khedo kori kolibáku lágilá : “ Háyo !
háyo ! púrbore tsosá lókongko songe-káhiñ páiñ pro-

ENGLISH.

ever I shouted for them deceitfully they came, but now that the tiger is killing me, not a man has come to help me."

The moral of this is, that liars are not believed even when they speak the truth.

25. THE PADDY-BIRD AND THE SANDPIPER.

A paddy-bird and a sand-piper lived near a certain tank, and fed upon the fish and worms in the paddy-fields. Afterwards it happened not to rain, and the water in the tank drying up, nothing but the mud remained.

The paddy-bird being accustomed to feed on the fish that it caught in the water, and not being in the habit of walking about only in mud, was greatly distressed for want of food, and began to resemble death itself. The sand-piper, however, was able to procure worms from the mud, and as it had plenty to eat, it danced about daily in perfect happiness. The paddy-bird not seeing any other resource, said to the sand-piper very deceitfully : " You lucky fellow, you and I have lived together for a long time in this place, and we both of us drive the same trade, but neither love, friendship nor sympathy exists between us. This is not proper and I am therefore anxious to be upon more intimate terms with you." The sand-piper there-

O'DIYA'.

taroná koruthiluñ ; jetebeḷe mithyá tshoḷore krusho-
kománongku ḍákithiluñ tetebeḷe semáne ásutihile,
mátro etebeḷe byághro ámbhoku bodho kolá tothápi
kehi ási rokhyá kolá náhiñ."

Iháro tátporjyo éhi : mithyábádi lóko ketebeḷe
sotyo kothá kohileheñ kehi bis'wáso kore náhiñ.

१४. BOKO A'U KA'DUOKHUMPI POKHI'.

Kouṇosi dzolás'oyo somípore boko áu káduokhum-
pi pokhí e duheñ báso koronti ebong ubhoye biloro
motsyo áu kíto khánti. Toliñ uttáru doibát borshe
brushṭi nóhibá heturu se dzolás'oyo páṇi jáko s'ushko
hói kordomo mátro rohilá. Páṇiru motsyo dhori áhá-
ro koribáro bokoro obhyáso, otoebo kéboḷo káduore
jái no páribáru áháro kosṭore otyonto klés'o pái se
mruto práye helá ; mátro káduokhumpiro ponkoru
jiá dhori áṇibáro s'oktí thibáru se jotheshṭo áháro khái
poromo sukhore protidino nratyo kore. Boko oti
kopotí áu onyo upáyo no dekhi káduokhumpi pokhi-
ku kohilá : " A'he bhágyobán tumbhe ámbhe dui dzono
bohukálo obodhi éhi sthánore báso kori otshuñ, áu
eko byobosáyo modhyo koruñ, mátro porosporo ámbho
duhingko modhyore álápo ki byoboháro ki bhábo
náhiñ, eto onuchito ; otoebo tumbho songe bondhutá
koribá nimonte ámbhoro itstshá ochchi." Ethlire kádu-
okhumpi pokhí bokoro kopoto bhábo no dzáni swi-
káro kolá, puṇi semáne porosporo bondhutá nirúpono

ENGLISH.

upon, not knowing the paddy-bird's deceitful character, gave its consent, and they both of them struck up a mutual friendship. Some days afterwards, the paddy-bird said: "Ah, my friend, the water in the fields has all dried up, and I can catch no fish and am put to much distress for want of food. If you will therefore now give me a little food, I shall be relieved and must remain indebted to you. Besides, if you are ever in distress, I can then repay your kindness. You are moreover now in a position to do a good action, and it is always our duty to render a kindness to others, for there is no greater virtue than to do good to others. Moreover it is the proper thing never to fail to do a kindness to helpless people, for it is of no use providing healthy people with medicine. It is quite certain however that there is some benefit in supplying the sick with it. As I am at present suffering for want of food, give me some therefore and remove my distress." The sand-piper being very compassionate did not suspect anything in the plausible but deceitful proposal of the paddy-bird and taking it under its protection, began to supply it with food. Some days afterwards, there was a great fall of rain, and the paddy-fields being full of water, the paddy-bird exerted itself to catch fish for food. The sand-piper not being able to obtain its food on account of excess of water, now imagined that the paddy-bird, to whom it had done a kindness, would certainly return it. The paddy-bird, however, had no intention of returning its kindness, and was

O'DIYA:

kole. Kiehchi dino uttáre boko kohilá : A'he bondhó bilo páni s'ukhi jibáru máts'ho dhori no pári, ámbhe onáhároro oti klés'o páu otshuñ é nimonte jebe tumbhe etebele kinchit áháro debo, tebe rokhyá páibuñ áu tumbho sebáre thibuñ ; puñi tumbho bipodokálore ámbhe upokáro koribuñ ; mátro borttománo upokáro koribá nimonte tumbho s'okti oehhi, sorbodá poro upokáro koribáro ámbhománongko korttobyó ote, hétu ki poro upokárotháru odhiko puñyo áu náhiñ ; ebong kátoro lókoru upokáro obos'yo koribáro uchito, káhiñki ná orógi lókoru oushodhodwára upokáro koribáro nirorthoko, mátro rógi lókoru upokároro lábho oehchi, é kothá promáño. E nimonte borttománo ámbhe áháro lági klés'o páu otshuñ tumbho áháro dei kles'o dúro koro. Káduokhumpi oti doyás'ílo hói bokoro éhi prokáro kopoto soro lo byobohároro dós'ho no dhori bokoku ás'rito dzáni táku protipálonu koribáku lágilá. Kiehchi dino uttáre mohábrushi hebáru bilo poripúrño helá, tohiñre' boko páñiru mot-syo dhori kháibáro udjógo kolá ; áu káduokhumpi odhiko páni lági kiehchi no pái. mone mone kohilá jeuñ bokoro upokáro korithiluñ se obos'yo ámbho upokáro koribo, mátro bokoro protyupokáro koribá dúre tháu, borong se sorbodá káduokhumpi dós'ho onusondháno koribáku lágilá, áu onyo kouposi dós'ho no pái kohilá : A're káduokhumpi tumbho onorthoko nrutyó ámbhe solhi no páruñ, é nimonte tumbho lági e stháno tyágo koru otshuñ. Ihá kohi se onyo biloku udi golá, áu káduokhumpi onáháro héturu mori golá.

ENGLISH.

always on the look out to discover some fault in the sand-piper. Not being able however to discover any other fault, it said : "Look here, sand-piper, I really cannot stand your nonsensical dancing about, and I must therefore leave this place on account of you." So saying it flew away to some other field, and the sand-piper died of hunger.

The moral of this is, that deceitful and wicked people make friends, when they themselves are in danger, by divers honeyed words and by plausible but treacherous behaviour, for the sole purpose of obtaining their own ends. Afterwards when they have got what they want, they have no idea of returning the kindness but invent some false excuse to abandon you.

26. THE DOG AND THE BULL.

A dog was sleeping upon a heap of grass when a hungry bull came up to eat it, but the dog seeing the bull, loudly growled, and drove it off. Thereupon the bull not venturing to eat the grass for fear of the dog, said to it : "You spiteful creature, you cannot eat this grass yourself, and you will not allow any one else to do so. Very well, this spite will be your ruin." Saying this the bull went away. Afterwards the dog still continuing to guard the grass, died of hunger.

O'DIYA'.

Iháro tátporjyo ehi : s'otlho áu dushto lóko áponá ápodo somoyore onyo lóko nikotore náná prokáro prítidzonoko bákyo dwára áu kolpito soroło byoboháro dwára keboło áponá kárjyo sophoło koribá nimonte bhábo kore, tohiñ uttáre kárjyo siddho hele, protyupokáro dúre tháu mithyá kouposi dósho dei tyágo koribo.

 २२. KUKURO A'U SHONÐHO.

Gótáe kukuro ghásogodá upore s'ói thác, tohiñre gótác shonÐho khyudhito hói se gháso kháibá nimonto oilá mátro kukuro shonÐhoku dekli otis'oyo tordzongordzono kori táku todi delá. Ethire shonÐho kukuro bhoyo héturu gháso khái no pári kohilá : A're'ling-sroko, tumbhe é ghásoku ápe kháibo náhiñ áu onyo lókoku khuái debo náhiñ ; bholo é hingsá lági tumbhe nás'o hebo ; ihá kóhi shonÐho tsáli golá. Todbádo se kukuro gháso rokhyá koru koru onáhári rohi mori-golá.

ENGLISH.

The moral of this is, that hatred, spite and anger are like fire. Whenever they are found united in any man, they destroy him first. It is a man's duty therefore carefully to guard against all three.

27. THE PEASANT AND THE BLACK SNAKE.

As a peasant was walking along the bank of a river very early in the morning in the cold season, he saw a snake nearly dead with cold half buried in the mud. Taking pity upon it, he brought the snake home with much trouble, and after placing it near the fire, he resuscitated it, and protected it by giving it daily milk, plantains, et cetera. The peasant had a son, and the latter from constantly living with the snake became very familiar with it. In this way the snake lived for some time in the peasant's house. One day the peasant's son struck the snake for some reason and no sooner had the snake in obedience to its instincts bitten him than he died. Afterwards the peasant arrived, and seeing that the snake had killed his son by its bite he reproached it severely, and said, "You wicked creature, I saved you when at

O'DIVA'.

Iháro tátporjyo éhi : Dwesho, hingsá, kródho emáne og-ni práye; otoebo éhi sobu johiñru dzáto huonti táháku prothome noshto koronti, éhi héturu éhi tiniñhàru sáboðháno hóí rohibáku monushyongkoro korttobyo oto.

29. 'TSOSA' A'U KRUSHINOBOÑO SORPO.

Dzone tsosá s'ito ruture oti probhátoe kouñosi nodí tiro dei jáuñ jáuñ kákoro áu ponkore ábruto gótáe sorpoku mruto práyo dekhilá, áu sodoyo hóí oti jot-nore séhi sorpoku ghoroku áñi og-niro ushñotá dekhái bontsáilá puñi proti dino dudho kodolí ityádi áháro dei protipáloño koribáku lágilá. Se tsosáro gótie putro thilá, táháro sei sorpo songe sorbodá ekotro báso koribá héturu oti pronoyo helá. Sorpo éhi prokáre tsosá ghore keteko káløkhiyepono kolá bádo, dinoke kouñosi káronore krushoko putro dondâgháto kolá, tohiñre sorpo áponá dzátiro dhormánusáre táháku dongs'iba mátroke se práño tyágo kolá. Onontore sorpo dongs'onore putro mári-ochéhi krushoko ási jetebeñe ihá dekhilá, tetebeñe sorpoku onéko bhortsoná kori kohilá : A're pápishtho tumbhoku mrutyu obostháru bontsáí protipáloño koriluñ taháro ki éhi

ENGLISH.

the point of death and took care of you, and is this the result?" Hearing this, the snake replied: "I have acted according to the instincts of my nature. You did wrong to treat me with kindness, for ingratitude is the consequence of your mistake."

The moral of this is, that if you do a kindness to spiteful people, ingratitude will be the result.

28. THE BELL-METAL MERCHANT.

Two thieves went to a bell-metal seller's shop to buy a vessel, and seeing that the bazar-man was busy with other customers, one of the thieves stole a brass pot, and gave it to his fellow thief who concealed it in the cloth which he wore. Afterwards when the other customers had left, the bell-metal merchant perceived that a brass pot was missing, and immediately seized upon the aforesaid two persons as the thieves. The two thieves, however, denied the fact upon oath. The man who had stolen it, said: "I have not got the brass pot," whilst the man who had hidden it said: "I never took it." Thereupon the bell-metal merchant not being certain as to the thief said: "Good, you have denied the theft, but one of you has most certainly committed theft; be it so, but you will not be able to conceal it from God in whose name you have sworn; for He who is all-wise and the Searcher of hearts knows it, and will award meet punishment for the deed."

O'DIYA'.

pholo ? Iha s'unì sorpo kohilá : A'mbho dzátíyo dhor-
mo rokhyá kori-otshuñ ; ámbho upokáro kori tumbhe
onuchito kolo, enimonte tumbho nidzo dóshore tum-
bho opokáro hói-ochchi.

Iháro tátporjyo éhi : Hingsroko lókoró upokáro
kole opokáro huc.

J. KONGSA' BONIKO A'U DUI TSO'RO.

Dui tsóro dzone kongsári dókánoku básono kroyo
koribá nimonte jái dekhile jé kongsári onyányo kre-
támánongko songe byosto oclhi. Ethimodhyore
dzone tsóro gótie lóta tsóri kori áponá songi tsóro há-
tore delá ; se ápona pindhilá bostro modhyore lutsái
rokhilá. Tohiñ uttáre onyo gráhokománe golá bádo
kongsári dekhilá ki gótie lóta náhiñ. Totkhyonát se
ukto dui dzonongku tsóro bóli ðhorilá. Tohiñre
sedui tsóro s'opotho kori oswikáro kole jé tsóri kori
tháe, se kohilá : Lóta ámbhotháre náhiñ, áu je lutsái
rokhi tháe se kohilá : A'mbhetó nei náhuñ. Ethiro
kongsári tsóroku nirdrishto kori no pári kohilá :
Bholo tumbhemáne tsóri oswikáro kolo mátro tumbhe
duhingko modhyoru obos'yo dzone tsóri kori ochchi ;
je hen, ámbhotháru lutsái otsho, mátro jeuñ Poro-
mes'worongko námore s'opotho kolo táhángkotháre
ketebele lutsái páribo náhiñ ; kipáñki se sorbognio
áu ontohrjámi ihá dzáñonti, ebong é kotháro uchito
s'ásti debe.

ENGLISH.

The moral of this is, that he who commits theft or any other grievous sin is almost certain to be caught, and although he escape detection by man, he will certainly not escape detection by God. He will at least mete out the punishment for it for He is all knowing and all-wise. It is therefore not right for a man to steal.

29. THE HUNTER AND THE JACKAL.

A hunter went to a certain forest to hunt, and killed a large boar and a stag. As these two animals were very heavy, the day came to an end as he was carrying them along. The hunter however out of covetousness not liking to abandon the boar and the stag, remained under a mango tree. A black snake was living at the spot and was in the habit of feeding upon such of the mangoes of the tree as were ripe. When the snake saw the hunter, it imagined that he would carry off all the mangoes as soon as day broke, and that in this case, it would be difficult to obtain any for food. It resolved therefore to practise some stratagem in order to prevent the hunter carrying off the mangoes. Having thus determined it bit him. Afterwards the hunter became ill with the strength of the poison and in his anger letting fly an arrow at once killed the snake, and then died himself. A jackal who was near the tree when the hunter arrived had been reflecting that as soon as it became dark, the hunter

O'DIYA'.

Iháro tátporjyo éhi : Tsóri áu máhápátoko kole práyo dhorá pođe, jodyopi monushyotháru uttírño huc tothápi Poromes'woronkotháru kodátso uttírño hebo náhiñ, se táháro protiphoło obos'yo debe, károno ki se sorbobyápí áu sorbognio oťonti, otoebo tsóri koribáro monushyongkoro ketebele uchito nuhe.

BYA'DHO A'U S'RUGA'LO.

Dzone byádho kouposi bonoku mrugoyá nimonte jái gótác bođo s'úkoro áu gótác mrugo márílá. Se dui dzontu oti bhári hebá héturu gheni ásu ásu dino obo-sáno helá ; byádho lóbbho héturu s'úkoro ó mrugoku tyágo kori jái no pári eko ámbo brukhyo tole rohílá. Setháre gótác kálosorpo thác áu brukhyore jete ámbo poripokwo huc táhá sobu kháe, mátro byádhoku de-khi sorpo bibetsoná kolá, e byokti, prátoħ kálo hebá-mátroke é ámbo sobu gheni jibo, tohiñre ámbo áhá-ro koshto hebo, otoebo johiñre ámbo gheni jái no páribo eprokáro kouposi upáyo koribáro uchito. Ihá bhábi táku se dongs'ono kolá. Tohiñ uttáre bánuá bisho dzwaláre píditto hói kródhore báno tshádi sorpo-ku totkhyonát mári pokáilá ebong ápesuddhá práno tyágo kolá. Gotác s'rugáło seli brukhyo nikotore thác, áu sethákú byádho ásibáre se mone mone bibet-soná koruthilá ki rátri hele etháre byádho mángso ron-dhono kori kháiċo tohiñru ámbhoku modhyo obós'yo kichchi debo ; kinbá jebe sobu mángso áháro koribo

ENGLISH.

would cook some meat and eat it, and that he would certainly get some of it, for although the hunter might eat up the meat, yet he would certainly throw away the bones, &c. which the jackal would obtain. But when the jackal saw that the hunter had died from the bite of the snake, and the snake had died by the hunter's arrow, it went under the tree and having obtained so much meat for food without any trouble, it began to reflect that the man would easily last as food for a month, the deer and the bear would last for two months, and the snake would serve as nice food for a day, but for the night it would have to make shift somehow or other, and begin to eat on gradually from the morrow. After reflecting thus, the jackal perceived the hunter's bow, and thought that if it ate the leather bow-string, it would last it for the night. So thinking, it gnawed the string in two, but had no sooner done so, than the bamboo bow rebounded and striking the jackal in the throat, killed it.

The moral of this is, that almost every danger that happens to a man arises from greed. Moreover, if a man accumulates too much, it is a great nuisance. Covetousness and excessive forethought therefore are improper.

30. THE DOVE AND THE BEE.

A bee being very thirsty went to drink in a river and falling into the water, was borne along by

O'DIYA'.

tothápi osthi ityádi pokái debo táhá páibuñ. Tod-
bádo sorpo dongs'ono koribáre bánúa molá áu bánúa
bánore sorpo molá, ihá dekhi totkhyonát s'rugálo
brukhyo tole pohunchilá : puni jothéshto khádyo máng-
so onáyásore pái oti hrushtho elittore bibetsoná kori-
báku lágilá, éhi monushyoku porjyonte swotstshon-
dore kháibuñ, mrugo áu boráho é dui ámbhoro dui má-
so áháro nimonte onṭibe, áu sorpo dinoko nimonte
bilokhyono bhódzono hebo ; mátro áji rátri kouñosi
prokáre kálokhyepo kori káliṭháru olpo olpo kháibuñ.
Ehi bháboná kori s'rugálo byádhoro dhonuko dekhi
bibetsono kolá, é dhonuro tsormonirmito guṇo kháile
áji rátri jibo ; ihá bhábi dántore sei dhonuro guṇo
spors'o kolá mátroke, táhá chhidi dhonu báungs'o
táhá goláre lágibáru s'rugálo práṇo tyágo kolá.

Iháro tátporjyo éhi : Monushyoro práyo sobu
ápodo lóbbhoru dzonme. Punorbáro oti sontsoyo kole
oti byágháto hue, énimonte lóbbho ó oti sontsoyo
okorttobyó.

 GHUGHU A'U MOHUMA'CHIII.

Gótáe mohumáccchi trusháre otís'oyo ártto hói no-
díre dzoḷo páno koribáku jibáru dzoḷo modhyore podi

ENGLISH.

the current. Meantime a dove seeing the bee's danger bent down the branch of a tree which was on the bank of the river, and the bee clinging to it saved its life. Some days afterwards, the dove was caught in a hunter's net, and the bee seeing by chance that the dove which had saved its own life was in danger, immediately stung the fowler to save it. The fowler thereupon from excessive pain let go the rope of the net, and the dove was saved.

The moral of this is, that if we help others we treasure up good for ourselves. In this world all may help or hinder one another ; it is therefore the duty of all men, both small and great; to assist one another according to their ability.

O'DIYA'.

nodí srótore bhási golá. Ethimodhyore gótáe ghughu pokhi mohumáchhiki bipodogrosto dekhí nodí kúlore thibá éko brukhyoro dáo nodíre nuáin delá, sei dáo obołombono kori mohumáchhi práno rokhyá páilá. Kichhi dino uttáre ghughu byádho dzálore pođilá, áu byádho se dzáo douđi táñibáku árombho kolá emonto समयore mohumáchhi dekhilá, ki nidzo rokhyákorthá ghughu bipodore pođi-ochhi. Otoebo ghughuro rokhyá nimonte totkhyonát byádhoku ná-huđo márilá, tohiñre byádho oti píđá pái dzáo douđi tshádi debáru ghughu rokhyá páilá.

Iháro tátpórjyo ehi : poro upokáro kole áponá mongoloro upáyo sonchito hue. Pruthibí upore somoste porospori upokáro ki opokáro kori páronti ; ehi nimonte tshóto bođo somostongko uchito rúpe upokáro koribáku monushyongkoro korttobyó oťe.

OFFICIAL TERMS.
KOCHE'RI SOMBONDHO BISHOYO.

ENGLISH.	O'PIYA'.
Abduction,	Hori nebáro.
Abetment,	Kumoko koribáro.
Abortion,	Gorbho nás'ó koribáro.
Accomplice,	Bháguáli.
Acquittal,	Ts-hádi debáro.
Adopted son,	Póshiá puo.
Arrest,	Dhoribáro.
Arson,	Ghore niá logái-debáro.
Auction,	Nilámo.
Assault,	Pitibáro.
Bill of Sale,	Kroyopotro.
Cheating,	Dogá.
Concealing stolen property,	Tsóri málo rokhibáro.
Contempt of Court,...	Koré ágore duruoyo.
Criminal Breach of Trust,	Bishbásoghátoko dósho kori- báro.
Criminal Trespass,...	Dóshojukto probésho.
Criminal Misappro- priation,	Drobyoku durbyoyo koribáro.
Counterfeit Coin, ...	Roso tonká (lit. tin).
Extortion,	Bolotkáre nebáro.
Dacoity,	Horiboliyá.

ENGLISH.

O'DIYA'.

allows,	Phásikhombo.
guilty,	Dóshi.
handcuffs,	Hátohodi.
heir,	Hokodáro.
house-breaking,	Sindho Tsóri.
injury,	Upodrobo.
false evidence,	Mits-ho sákhyo.
infanticide,	Báloko hotyá.
intimidate,	Doráibáro.
mad,	Báyá.
murder,	Khuní.
mischievous,	Nás'ó.
path,	Níamo.
offence,	Dósho.
paper,	Kágodzo.
pregnant,	Gorbho.
rape,	Bołotkáre romono koribáro.
robbery,	Ghátojukto tsóri.
rebellion,	Méli.
reward,	Báli.
seal,	Mudrá.
signature,	Sontoko.
simple Theft,	Sádhárono Tsóri.
suicide,	A'tmágháto dósho.
unlawful Assembly, ..	Okromore pundzá koribáro.

NUMERALS. ONKOMA'NE.

1	ꞑ	Eko.	31	ꞑꞑ	Ekotiris'i.
2	ꞑ	Dui.	32	ꞑꞑ	Bottis'i.
3	ꞑ	Tini.	33	ꞑꞑꞑ	Tettis'i.
4	ꞑ	Tsári.	34	ꞑꞑ	Tsoutiris'i.
5	ꞑ	Pántso.	35	ꞑꞑ	Pontsotiris'i.
6	ꞑ	Ts-ho.	36	ꞑꞑ	Ts-hotis'i.
7	ꞑ	Sáto.	37	ꞑꞑ	Sototiris'i.
8	ꞑ	Atho.	38	ꞑꞑ	Othotiris'i.
9	ꞑ	No.	39	ꞑꞑ	Oñotsális'i.
10	ꞑꞑ	Doso.	40	ꞑꞑ	Tsális'i.
11	ꞑꞑ	Egáro.	41	ꞑꞑ	Ekotsális'i.
12	ꞑꞑ	Báro.	42	ꞑꞑ	Boyális'i.
13	ꞑꞑ	Téro.	43	ꞑꞑ	Téyális'i.
14	ꞑꞑ	Tsoudo.	44	ꞑꞑ	Tsourális'i.
15	ꞑꞑ	Pondoro.	45	ꞑꞑ	Pointsális'i.
16	ꞑꞑ	Shóhólo.	46	ꞑꞑ	Ts-hotsális'i.
17	ꞑꞑ	Sotoro.	47	ꞑꞑ	Sototsális'i.
18	ꞑꞑ	Othoro.	48	ꞑꞑ	Othotsális'i.
19	ꞑꞑ	Oñáis'i.	49	ꞑꞑ	Oñotsáso.
20	ꞑꞑ	Kódie.	50	ꞑꞑ	Potsás'o.
21	ꞑꞑ	Ekois'i.	51	ꞑꞑ	Ekábono.
22	ꞑꞑ	Báis'i.	52	ꞑꞑ	Bááno.
23	ꞑꞑ	Téis'i.	53	ꞑꞑ	Tepono.
24	ꞑꞑ	Tsobis'i.	54	ꞑꞑ	Tsoubono.
25	ꞑꞑ	Ponchis'i.	55	ꞑꞑ	Pontsábono.
26	ꞑꞑ	Ts-hobis'i.	56	ꞑꞑ	Ts-hopono.
27	ꞑꞑ	Sotáis'i.	57	ꞑꞑ	Sotábono.
28	ꞑꞑ	Otháis'i.	58	ꞑꞑ	Othábono.
29	ꞑꞑ	Oñotiris'i.	59	ꞑꞑ	Oñosháthi.
30	ꞑꞑ	Tiris'i.	60	ꞑꞑ	Sháthie.

61	᠑᠘	Ekoshoṭhi.	81	᠒᠘	Ekás'í.
62	᠑᠑	Báshoṭhi.	82	᠒᠑	Boyás'í.
63	᠑᠓	Téshoṭhi.	83	᠒᠓	Téyás'í.
64	᠑᠔	Tsoushoṭhi.	84	᠒᠔	Tsourás'í.
65	᠑᠕	Pontsoshōṭhi.	85	᠒᠕	Pontsás'í.
66	᠑᠖	Ts-hoshoṭhi.	86	᠒᠖	Ts-hoyás'í.
67	᠑᠗	Sotoshoṭhi.	87	᠒᠗	Sotás'í.
68	᠑᠙	Oṭhoshoṭhi.	88	᠒᠙	Oṭhás'í.
69	᠑᠘	Oṇosturi.	89	᠒᠘	Oṇonou.
70	᠑᠐	Sotturi.	90	᠔᠐	Noue.
71	᠑᠘	Ekosturi.	91	᠔᠘	Ekánói.
72	᠑᠑	Básturi.	92	᠔᠑	Boyánói.
73	᠑᠓	Tésturi.	93	᠔᠓	Téyánói.
74	᠑᠔	Tsousturi.	94	᠔᠔	Tsouránói.
75	᠑᠕	Pontsosturi.	95	᠔᠕	Pontsánói.
76	᠑᠖	Ts-hosturi.	96	᠔᠖	Ts-hoyánói.
77	᠑᠗	Sotosturi.	97	᠔᠗	Sotánói.
78	᠑᠙	Oṭhosturi.	98	᠔᠙	Oṭhánói.
79	᠑᠘	Oṇás'í.	99	᠔᠘	Onés'woto.
80	᠒᠐	Os'ie.	100	᠕᠐᠐	S'oye, or S'o.

1000	᠕᠐᠐᠐	Hodzáro.
10000	᠕᠐᠐᠐᠐	Oyuto.
100000	᠕᠐᠐᠐᠐᠐	Lokhyo.
1000000	᠕᠐᠐᠐᠐᠐᠐	Niyuto.
10000000	᠕᠐᠐᠐᠐᠐᠐᠐	Kóṭie.

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